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THE BHAGAVADGITA

TRANSLATED FROM THE SANSKRIT

WITH AN INTRODUCTION

AN ARGUMENT AND A

COMMENTARY BY

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TO
LANCELOT AND PENELOPE

ERRATA

Page 151, line	2	from top,	read	कर्मफलसंयोगं	for	०संयोगं
„ 168, „	7	„ foot,	read	§ 26	for	§ 96
„ 184, „	6	„ top,	read	एकत्वेन	for	एकत्वन
„ 243, „	5	„ top,	read	हीर०	for	हीर०
„ 259, „	15	„ top,	read	throughout the Gītā	for	throughout Gītā
„ 260, „	12	„ foot,	insert	‘ Air ’	between Ether and Fire	
„ 262, „	12	„ top,	read	पार्थ	for	सार्थ
„ 272, „	6	„ top,	read	मोक्षसंन्यास०	for	संन्यास०
„ 278, „	5	„ top,	read	1905	for	105

P R E F A C E

AMONG many friends, Indian and English, who have helped me in this work, a special debt of gratitude is due to Dr. J. N. Farquhar, who first encouraged me to study the Bhagavadgītā; to Professor R. L. Turner, who read my manuscript and improved it; and to Paṇḍit Ambikā Datta Upādhyāya, M.A., and Sāṃkhyayogaśāstrī of Benares, with whom I read the *ṭīkā* of Śrīdhara Svāmin, and discussed many ancient interpretations of the Gītā text.

W. D. P. H.

BENARES, 1927.

THIS famous Gītāsāstra is an epitome of the essentials of the whole Vedic teaching . . . A knowledge of its teaching leads to the realization of all human aspirations. Hence my attempt to explain it.—ŚAṂKARĀCĀRYA (A. D. 788–850).

I FIND a solace in the Bhagavadgītā, in the Upaniṣads, that I miss even in the Sermon on the Mount. When disappointment stares me in the face, and all alone I see not one ray of light, I go back to the Bhagavadgītā. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies—and my life has been full of external tragedies—and if they have left no visible, no indelible scar on me, I owe it all to the teachings of the Bhagavadgītā.—MAHĀTMĀ GĀNDHĪ (A. D. 1925).

CONTENTS

Preface	vii
Abbreviations	xi
Introduction	1
The cult of Kṛiṣṇa Vāsudeva	1
1. Problems	1
2. Evidence	1
3. Was Kṛiṣṇa originally god or man?	4
4. Kṛiṣṇa, the son of Devakī	5
5. Vāsudeva	7
6. The origin and development of the Kṛiṣṇa Vāsudeva cult: Kṛiṣṇa the man	7
7. Vāsudeva the demi-god	9
8. Vāsudeva becomes supreme	9
9. The doctrine of <i>avatāra</i>	10
10. Identification with Viṣṇu	11
11. Later developments	13
The Bhagavadgītā	14
12. The composition of the Bhagavadgītā	14
13. The age of the Bhagavadgītā	17
The doctrine of the Bhagavadgītā	18
14. Kṛiṣṇa is Brahman	18
15. Kṛiṣṇa is <i>ātman</i>	19
16. Kṛiṣṇa is <i>puruṣa</i>	20
17. Kṛiṣṇa is <i>īśvara</i>	23
18. Kṛiṣṇa is not-Self	24
19. Kṛiṣṇa <i>avatāra</i>	24
20. Kṛiṣṇa-Brahman and the Universe	27
21. Self and not-Self	28
22. <i>Māyā</i> , or the power of delusion	32
23. Man	33

24. Good and Evil	34
25. Freewill	36
26. Transmigration	37
27. <i>Yoga</i>	40
28. The threefold <i>yoga</i>	41
29. General characteristics of the <i>yogin</i>	43
30. <i>Karmayoga</i>	44
31. <i>Jñānayoga</i>	48
32. <i>Bhaktiyoga</i>	50
33. Liberation	54
Argument	55
Text, Translation, and Notes	99
Bibliographical Notes	273
Sanskrit Index	279
Subject Index to the Bhagavadgītā	289

A B B R E V I A T I O N S

Art.	Aitareya.
Ār.	Āraṇyaka.
B.	L. D. Barnett, Bhagavadgītā. Temple Classics, 1905.
BF.	E. Burnouf, La Bhagavad-Gītā. Paris, 1861.
Bhāg.	Bhāgavata.
BHG.	Bhagavadgītā.
Br.	Brāhmaṇa.
BRI.	A. Barth, Religions of India. London, 1906.
Bṛih.	Bṛihadāraṇyaka.
Chānd.	Chāndogya.
D.	John Davies, Hindu Philosophy, the Bhagavad Gītā. Trübner, 4th ed., 1907.
EHVS.	H. Raychaudhuri, Materials for the study of the Early History of the Vaiṣṇava Sect. Calcutta, 1920.
GE.	E. W. Hopkins, The Great Epic of India. Yale U.P., 1901 (reprinted, 1920).
HRI.	E. W. Hopkins, Religions of India. Boston, 1908.
Hume.	R. E. Hume, The Thirteen Principal Upanishads. O.U.P., 1921.
JRAS.	Journal of the Royal Asiatic Society.
Kār.	Kārikās.
Kaṭh.	Kaṭha.
Kauś.	Kauśītaki.
M.	Madhvācārya.
Mān.	Mānava-dharma-śāstra.
MBH.	Mahābhārata.
Muṇḍ.	Muṇḍaka.
ORLI.	J. N. Farquhar, Outline of the Religious Literature of India. O.U.P., 1920.
P.	Purāṇa.
Pāṇ.	Pāṇini.
Pr.	Praśna.
R.	Rāmānujācārya.
RANG.	M. Rangacarya, The Hindu Philosophy of Conduct; lectures on the Bhagavadgītā. Madras, 1915.
RFNI.	W. Crooke, Religion and Folklore of Northern India. O.U.P., 1926.
RV.	Rigveda.
Ś.	Śaṅkarācārya.
Sabhāp.	Sabhāparvan.
San. Dh.	Sanātana Dharma.

Śāntip.	Śāntiparvan.
Śat.	Śatapatha.
SCH.	A. G. von Schlegel, Latin version of the Bhagavadgītā, 1823 (revised and amplified by C. Lassen. Bonn, 1846).
Strīp.	Strīparvan.
Śvet.	Śvetāśvatara.
Tait.	Taittirīya.
TG.	K. T. Telang, translation of the Bhagavadgītā. S.B.E., vol. viii: 2nd ed., 1908.
Th.	J. C. Thomson, The Bhagavadgītā. Hertford, 1855.
Up.	Upaniṣad.
VS.	Bhandarkar: Vaiṣṇavism. Śaivism, &c. Strassburg, 1913.
W.	Sir Charles Wilkins, The Bhagvat Geeta. London, 1785.

INTRODUCTION

.The cult of Kṛiṣṇa Vāsudeva.

1. *Problems.* The Bhagavadgītā presents the doctrine that Kṛiṣṇa Vāsudeva, who helped the Pāṇḍava princes at the battle of Kurukṣetra as Arjuna's charioteer, was Supreme God, a descent of the Absolute into the world of men. Kṛiṣṇa is called Bhagavat, and the poem is a product of the Bhāgavata or Vāsudeva sect, which at the time of its composition was beginning to identify Kṛiṣṇa with Viṣṇu.

The origin of the Kṛiṣṇa Vāsudeva cult has been discussed again and again, and eminent scholars, with a single body of evidence before them, have come to such utterly different conclusions that it must now be admitted that no absolutely certain solution of the problem will ever be reached unless new and convincing evidence is discovered. The problems which the question of origin presents may be classified thus:

(a) Was Kṛiṣṇa originally a tribal god—a solar deity or a deity of vegetation; or was he some theistic and moral sage, who gradually attained the rank of deity?

(b) Is the Kṛiṣṇa Vāsudeva of the cult to be identified with the Kṛiṣṇa Devakīputra of the Chāndogya Upaniṣad? If so, does the passage in the Upaniṣad represent a euhemeristic treatment of an original deity, or does it introduce us to a teacher, still *in statu pupillari*, who later became an object of worship?

(c) Was Vāsudeva not originally a patronymic, but a teacher of the Sātvata, or Vṛiṣṇi, clan, who was later identified with a traditional sage Kṛiṣṇa, thenceforward regarded as the son of Vasudeva?

Before I proceed to suggest a cautious answer to these questions, it is necessary to tabulate in chronological sequence the evidence on which all answers must be based.

2. *Evidence.* (a) Kṛiṣṇa is not an uncommon name in the earliest literature. A Kṛiṣṇa composed R.V. viii. 74, and the

author of the Anukramaṇī calls him an Āṅgīrasa. Kṛiṣṇa Āṅgīrasa is alluded to in Kauś. Br. xxx. 9.¹

(b) A well-known passage in the Chāndogya Upaniṣad (iii. 17. 6) speaks of Kṛiṣṇa Devakīputra as the pupil of Ghora Āṅgīrasa, who in Kauś. Br. xxx. 6 is a priest of the Sun. So much must turn upon the view taken of this passage that I append a complete translation : ²

1. When one hungers and thirsts and does not enjoy himself—that is a Preparatory Consecration Ceremony.

2. When one eats and drinks and enjoys himself—then he joins in the Upasada ceremonies.

3. When one laughs and eats and practises sexual intercourse—then he joins in the Chant and Recitation.

4. Austerity, almsgiving, uprightness, harmlessness, truthfulness (*tapo dānam ārjavam ahimsā satyavacanam*)—these are one's gifts for the priests.

5. Therefore they say : ' He will procreate ! He has procreated ! '—that is his rebirth. Death is an ablution after the ceremony.

6. When Ghora Āṅgīrasa explained this to Kṛiṣṇa, the son of Devakī, he also explained—for he had become free from desire—' In the final hour one should take refuge in these three thoughts : " You are the Indestructible (*akṣita*) ; you are the Unshaken (*acyuta*) ; you are the very essence of life (*prāṇa*) " . ' On this point there are these two Rīg verses :

7. Proceeding from primeval seed,
 [The early morning light they see,
 That gleameth higher than the heaven].
- From out of darkness all around,
 We, gazing on the higher light—
 Yea, gazing on the higher light—
 To Sūrya, god among the gods,
 We have attained—the highest light !
 —yea, the highest light !

¹ VS. iv. § 8.

² From Hume, as also note on iii. 17. 5.

³ In this exposition of the similarities between man and the sacrifice these two words (*sosyati* and *asoṣṭa*) are used in a double signification. They mean also, in relation to the sacrifice ; ' He will press out (the Soma juice) ! He has pressed (it) out ! '

The Chāndogya Upaniṣad may be dated not later than the seventh century B.C.¹

(c) The earliest parts of the Mahābhārata, which date from about 400 B.C., and probably contain legends of much earlier origin, represent Kṛṣṇa as a hero and not yet divine.²

(d) Pāṇini (about 350 B.C.),³ writes of Vāsudeva and Arjuna as objects of worship (iv. 3. 98). Opinions differ as to the degree of worship implied by the Sūtra; it is probable that Pāṇini regarded them as Kṣatriya heroes raised to the rank of demi-gods.

(e) Megasthenes, the Macedonian ambassador at the court of Candragupta Maurya (about 320 B.C.) states that Herakles was worshipped by the Sourasenoī (Śūrasena Kṣatriyas) in whose land are two great cities, Methora (Mathurā) and Kleisobora (? Kṛṣṇapura), and through it flows the navigable river Jobares (Yamunā).

(f) An inscription found at Ghasuṇḍī records the building of a stone wall round the hall of worship of Saṁkarṣaṇa and Vāsudeva. This inscription must be dated at least 200 B.C.⁴

(g) The Besnagar inscription records the erection of a Garuḍadhvaja of Vāsudeva *devadeva* by the Bhāgavata Heliodoros of Taxila, an ambassador from king Antialkidas to king Kāsi-puta Bhāgabhadra. The date of this inscription is probably about 180 B.C.⁵

(h) Those parts of the Mahābhārata which may be referred to this period (about 200 B.C.) appear to treat Kṛṣṇa as something more than man, but not yet as supreme and only God.

(i) The Mahābhāṣya of Patañjali (about 150 B.C.)⁶ mentions the followers of Vāsudeva, and (on Pāṇ. iv. 3. 98) says that Vāsu-

¹ See ORLI. § 54.

² GE., pp. 397, 398. But Keith holds that the epic 'never treats Kṛṣṇa as a mere ordinary mortal teacher... his divine nature is clearly known throughout the epic' (JRAS., 1915, pp. 547-50); and Hopkins agrees (GE., p. 395 n. 3). This statement cannot, however, be accepted; cf. e.g. MBH. v. 79. 5-6 (quoted in EHVS., pp. 34, 35), where Kṛṣṇa says, '*Ahaṁ hi tat karisyāmi param puruṣa-kārataḥ, daivam tu na mayā śakyam karma kartum kathāncana.*'

³ ORLI. § 44.

⁴ VS. ii. § 3.

⁵ VS. ii. § 3. EHVS., pp. 58-61.

⁶ ORLI. § 50.

deva is the name of Bhagavat, and not of a Kṣatriya hero. Patañjali associates Kṛṣṇa closely with Saṁkarṣaṇa, and speaks of dramatic representations of the story of Kṛṣṇa, especially the Balibandha and the slaying of Kāṁsa.

(j) An inscription found in the Nānāghaṭ Cave (to be dated about 100 B.C.)¹ associates Saṁkarṣaṇa with Vāsudeva.

(k) The later parts of the Mahābhārata, the Atharvan Upaniṣads, and some Purāṇas agree with the Bhagavadgītā in regarding Kṛṣṇa Vāsudeva as supreme.

We are now in a position to discuss the development of the Kṛṣṇa Vāsudeva cult, and to suggest answers to the questions asked in the first paragraph.

3. *Was Kṛṣṇa originally god or man?* Barth holds that Kṛṣṇa 'was probably at first the *kuladevatā*, the ethnic god, of some powerful confederation of Rajput clans'.² Kṛṣṇa is 'of complex quality, mingling myths of fire, lightning, storm, heaven, and sun'. His first appearance, like those of other solar heroes, was beset with perils. His brother, Balarāma, also called Halabhrīt, was an ancient deity of agriculture.³

Hopkins agrees with Barth. He writes of the 'Gangetic Kṛṣṇa' as the 'patron-god of the Pāṇḍavas' who 'sinks from god to man, not vice versa—the tribal hero as sun-god became recognised by the priests as one with Viṣṇu'.⁴

Keith, who may stand as a representative of those who see in the original Kṛṣṇa a deity of vegetation, rejects the solar theory. 'It hardly seems possible', he writes, 'to ascribe to Kṛṣṇa an original solar character. His name tells seriously against it; the "dark sun" requires more explanation than it seems likely to receive.'⁵ Keith bases his own view largely on his interpretation of the passage in the Mahābhāṣya, where he considers that Kṛṣṇa is represented as contending with Kāṁsa for the possession of the sun. 'It is clear that from this original divine character of Kṛṣṇa as the spirit of the reviving vegetation we can derive his whole character both as

¹ VS. ii. § 3. EHVS., pp. 68-70.

² BRI., p. 168.

⁴ HRI., pp. 466-468.

³ BRI., pp. 172, 173.

⁵ JRAS. 1908, p. 171.

a child and as a hero, for the vegetation spirit has both sides in the Greek Dionysos who is in this aspect parallel to Kṛṣṣa, and the legend of Kamsa is a mythological invention based on the ritual of (a) the child-god, and (b) the slaying of a rival—the old spirit of vegetation or some similar conception—by the new spirit.¹

It will, however, have been observed that there is no direct and positive evidence to support such theories. Keith's view of the implication of the Mahābhāṣya passage is extremely doubtful; and while it is certainly true that the Vāsudeva cult was closely associated with the sun, it is not obvious for that reason that Kṛṣṣa himself was a solar deity. The theory, then, that Kṛṣṣa was originally some kind of god is simply not proved; and, as we shall see in the following paragraph, the mention of Kṛṣṣa in the Chāndogya Upaniṣad, which such theorists are compelled to regard as euhemerism, suggests rather that Kṛṣṣa was a man who handed on his master's teaching, and explains the reverence paid by his followers to the sun.

4. *Kṛṣṣa, the son of Devakī.* Barth² and Hopkins³ consider the Kṛṣṣa of the Upaniṣad to be one with the Kṛṣṣa of the Epic. Keith is less positive; but if the two are identical, he holds that the Kṛṣṣa of the Upaniṣad is a 'reduction to human rank' of 'a tribal god'.⁴ A study of the early history of the Vaiṣṇava sect, written by Hemchandra Raychaudhuri,⁵ dwells at some length on the similarities to be found between the teaching of Ghora Āṅgīrasa in the Upaniṣad and that of Kṛṣṣa in the Gītā.⁶ Possibly he makes too much of these resemblances, but they are striking enough to merit attention. Kṛṣṣa, the son of Devakī, is said to have learnt from Ghora Āṅgīrasa, a priest of the Sun, (a) that the life of man in its various states, and his death, may be compared to the various ceremonies observed in ritual sacrifice; the mystic meaning of sacrifice is the life of man himself; (b) that the practice of certain virtues—austerity, liberality, uprightness, harmlessness

¹ JRAS. 1915, p. 841.

² BRI., p. 168.

³ HRI., pp. 465, 466.

⁴ JRAS. 1915, pp. 547-50.

⁵ Published by the University of Calcutta, 1920.

⁶ EHVS., pp. 48-50.

and truthfulness—is as effective as the offering of the customary gifts to the priests ; and (c) that at the hour of death a man should think, ‘Thou art the Imperishable, the Never-falling, and the very Essence of Life’. Ghora Āṅgīrasa concludes his lesson with the recitation of Vedic verses in praise of Sūrya, Lord of the Sun.

(a) In the Gītā also sacrifice is interpreted in no narrow ritualistic sense, but ennobled as a constant, living attitude ; all work for God, rightly performed, is a sacrifice that leads the worshipper to him ; Kṛiṣṇa himself is the Soul of Sacrifice ; and every ordinary act of daily life should be an act of sacrificial service.¹ (b) The virtues mentioned in the Upaniṣad occur in the sixteenth Reading of the Gītā,² where they find a place in the list of qualities attributed to the man of ‘godlike character’. Harmlessness, moreover,—*ahimsā*, a word which does not occur again in the principal Upaniṣads—became, and is to-day, the special virtue of the Vaiṣṇava sects. (c) The lesson of the importance of last thoughts is taught in the eighth Reading of the Gītā ; remembrance of Kṛiṣṇa leads to the Home that is called Imperishable (*akṣara*) ;³ three times in the Gītā Kṛiṣṇa is called ‘Never-falling’ (*acyuta*),⁴ an epithet that after the Chāndogya Upaniṣad does not occur again till the Maitrī.

These coincidences are striking ; more especially when we note later indications that the Vāsudeva cult was connected with the worship of the sun. The Garuḍadhvaṇja of the Benāgar inscription, for example, was a symbol of the Bird of the Sun ; Kṛiṣṇa Vāsudeva is readily identified with Viṣṇu. While it is, perhaps, too much to say with Raychaudhuri⁵ that ‘there is no escape from the conclusion that these doctrines were actually learnt by Kṛiṣṇa from Ghora Āṅgīrasa, and were transmitted by him to his disciples—the Bhāgavatas—and formed the kernel of the poem known as the Bhagavadgītā’, it is at least more reasonable to adopt some such theory than to believe in an original Kṛiṣṇa-god and a euhemeristic Upaniṣad.

¹ See Gen. Ind. s.v. Sacrifice.

² xvi. 1-3.

³ viii. 11-13.

⁴ i. 21 ; xi. 42 ; xviii. 73.

⁵ I have slightly expanded and developed Raychaudhuri’s argument.

5. *Vāsudeva*. Bhandarkar holds¹ that Vāsudeva was not originally a patronymic but the name of a member of the Sātвата, or Vṛiṣṇi, race, who 'had a religion of their own, in which Vāsudeva was worshipped as the Supreme Being'. Referring to the early mentions of Kṛṣṇa, he says, 'there was a tradition about Kṛṣṇa as a sage from the time of the R̥g-vedic hymns to the time of the Chāndogya Upaniṣad. . . . This tradition gave rise to the identification of the sage Kṛṣṇa with Vāsudeva, when he was raised to the rank of the supreme deity.' He suggests that this identification may have been due to the fact that Vāsudeva belonged to the Kārṣṇāyaṇa *gotra*.

He produces interesting evidence in support of this theory, and his view has been accepted by Grierson, Winternitz, and Garbe.² Hopkins and Keith reject the theory; 'the separation of Vāsudeva and Kṛṣṇa as two entities', writes Keith, 'it is impossible to justify'.³ Bhandarkar's argument is not absolutely convincing; his view may be correct, but it is certainly not yet proved.

6. *The origin and development of the Kṛṣṇa Vāsudeva cult. Kṛṣṇa the man*. It is now time to set down in consecutive form the conclusions to which I have been led by a careful study of the evidence and of the views of such scholars as those whose writings I have quoted. But I must once more sound a note of caution; for the sake of convenience the following paragraphs are written in dogmatic form; but in truth the problems raised by the somewhat scanty evidence before us are so difficult of solution that it is only with the utmost diffidence that they can be approached.

About one thousand years before the birth of Christ the Aryans, who had left their unknown home some centuries before and crossing the northern ranges had settled in the land of rivers, travelled eastward towards the great central plain that lies between the river Sutlej on the west and where the river Ganges meets the Jumna on the east, there to make their new settlement. Midway between these boundaries lies the sacred land of Kurukṣetra; and on this holy plain took place

¹ VS. iv.

² See ORLL. § 50.

³ JRAS. 1915, pp. 838-41.

that famous battle between the neighbouring tribes of Kurus and Pañcālas whose mighty deeds were handed down in song and story and form the kernel of the Mahābhārata.

It is not possible with any certainty to separate the legendary from the historical in that great Epic; but the names of some of those who are said to have fought in the battle are found in early literature,¹ and it is reasonable to suppose that Kṛiṣṇa, who plays so important a part in the story, was in very truth a Kṣatriya warrior who fought at Kurukṣetrā. If that be so, it was in this land and in these times that Kṛiṣṇa was born. His father's name was Vasudeva, and his mother's Devakī; he had an elder brother named Balarāma, or Saṁkar-ṣaṇa; and he sprang from the ancient Vṛiṣṇi, or Sātvata, branch of the family of Yadu.² Their home, perhaps, was in the neighbourhood of Mathurā, a city with which history and tradition alike connect Kṛiṣṇa's name.

The R̥gveda had been composed; the Yajurveda was being compiled. Sacerdotalism was laying its dead hand on the more simple and joyous faith of early days; religion was in the grasp of the priests. But the Kṣatriyas in those far-off times seem to have revolted from the priestly dominance; and in Kṣatriya circles there grew up a body of speculative thought and mystical doctrine which later the more spiritually minded Brāhmins themselves were eager to learn. Kṣatriya youths would learn from some such master as old Droṇācārya of the Epic the use of weapons and the laws of chivalry, but might also be found sitting at the feet of a religious sage.

It is, perhaps, a summary of the mystical and moral teaching that Kṛiṣṇa received from such a preceptor—Ghora Āṅgiraśa—that we find handed down by tradition and incorporated in the Chāndogya Upaniṣad. There we read of Kṛiṣṇa, son of Devakī, learning from a priest of the Sun those lessons of the meaning of sacrifice, the merit of virtue, and the importance of last thoughts, which reappear in the Bhagavadgītā, and which we may suppose to have been preserved for centuries as the sacred heritage of the Bhāgavata sect.

¹ e.g. Dhṛitarāṣṭra Vaicitravīrya in the Yajurveda.

² See VS. iv. § 6.

We have, then, these dim pictures of Kṛṣṇa the warrior helping his friends at Kurukṣetra, and of Kṛṣṇa the student learning that doctrine so unwelcome to the orthodox priests. No more is known of him, unless the story of his overthrow of the tyrant Kāṁsa has foundation in fact; the later legends of his childhood are unworthy myth.

7. *Vāsudeva the demi-god.* Kṛṣṇa Vāsudeva, who taught the Sātvatas to worship the Sun, became in the course of centuries the object of their worship. Just as the Buddhists and the Jains, whose sects no less than that of Vāsudeva sprang from free speculation and restless revolt from sacerdotal tyranny, could not long rest content with a world made void of a living God, but set their founders in the empty place, so too the Sātvatas found in the Sun an object of adoration too remote and too impersonal to satisfy their peculiar spirit of devotion. It was not long before they turned their worship to the person of the Master, tending to make him one with the Sun he had taught them to revere. For Vāsudeva worship was still intimately connected with that of the Sun; possibly the patronymic Vāsudeva was preferred in the sect as more significant of the 'radiant Lord of Heaven' than ever could be the name of Kṛṣṇa, 'the black'.

In the fourth century before Christ the cult of Vāsudeva was well established; but he is still a demi-god, not yet supreme; for his name is coupled by Pāṇini with that of Arjuna as object of devotion—a combination which perhaps preserves ancient tradition of special friendship, reflected in the setting of the Gītā. The centre of the cult appears to have been the district of Mathurā, where Vāsudeva was revered much as the Greeks revered their semi-divine hero, Herakles.

8. *Vāsudeva becomes supreme.* With the opening of the second century before Christ we meet with evidence that the cult has spread, and that Vāsudeva is now regarded in some quarters as supreme. Heliodoros, the Greek Bhāgavata from Taxila, terms Vāsudeva *devadeva*. The attitude of Patañjali marks a distinct advance on that of Pāṇini. It is reasonable to suppose that it was in the course of this century that the Sātvata sect raised Vāsudeva to supreme rank, with none

beside him save only sometimes his elder brother, Saṁkarṣaṇa, who in later doctrine takes his place next to Vāsudeva in the series of *vyūhas*, or forms.

But it is not to be supposed that this supremacy of Kṛiṣṇa Vāsudeva was accepted by all outside the sect without jealousy or protest. There are indications in the Mahābhārata that there were some who would subordinate him to Śiva and revile him and cast aspersions on his character. It is possible that there were many Brāhmans who felt that the comprehensive tolerance of this swiftly rising sect endangered the tradition of caste and their own proud status; that the Veda was in peril of neglect, and the doctrine of knowledge overshadowed by this new insistence on the value of devotion to a personal God.

9. *The doctrine of avatāra*. It was probably during this period that the doctrine of *avatāra*, or descent, arose; the completely formulated doctrine makes a first sudden appearance in the fourth Reading of the Bhagavadgītā.¹ There Kṛiṣṇa declares that he, though in reality God who knows no birth nor change, has many times been born; Lord of all creatures, he creates himself; not-Self is under his control, and by that very not-Self, veiling his true being by his power of delusion, he comes to birth from age to age to re-establish right when wrong prevails, to save the good and to destroy the wicked. Once thus declared, the doctrine of *avatāra* gathers strength; as Kṛiṣṇa becomes more definitely identified with Viṣṇu, *avatāra* is referred back to theriomorphic descents of early legend—not only to the story of the Dwarf, which alone properly belongs to Viṣṇu, but to those of the Fish, the Tortoise, and the Boar.

A doctrine of *avatāra* was the necessary corollary to the identification of Kṛiṣṇa Vāsudeva with the Supreme. Here was Kṛiṣṇa in human form, Arjuna's charioteer at Kurukṣetra; if he was at the same time highest God, the paradox could only be explained by the theory of 'descent'. God had taken earthly forms in earlier days for the benefit of gods and men; Kṛiṣṇa was, then, the last and greatest of a series of descents.

¹ iv. 5-8.

10. *Identification with Viṣṇu.* Opinions differ as to whether it was early or late in the development of the Vāsudeva cult that Kṛṣṇa was identified with Viṣṇu and as to the origin and purpose of that identification. Viṣṇu is a Vedic deity of the Sun; with three steps he measures the universe; his first two steps are known to men, but the third step no man dare follow; it is beyond the flight of birds.¹ The highest place of Viṣṇu is like an eye fixed in the heaven, seen only by the wise.² The Brāhmaṇas identify him with the sacrifice, and tell of him the story of the Dwarf, in whose form he cheated the demons and won earth for the gods.³ Later, the Kāṭha Upaniṣad compares the progress of man's soul to a journey whose end is called the 'highest place of Viṣṇu'.⁴ Thus gradually we watch the rise of Viṣṇu to importance until in epic times he is regarded by many as supreme. Śiva, who once was Vedic Rudra, is his only rival for the throne.

Bārth holds that the supremacy of Viṣṇu is nowhere anticipated in the Veda, nor very ancient in the Mahābhārata, where the cult of Śiva is more widely spread. He considers that Viṣṇu's attainment of supremacy was coincident with, and due to, Kṛṣṇa's identification with the god.⁵ Hopkins appears to credit the 'Viṣṇu-rewriter' of the Gītā with the identification, and thus to favour a fairly late date. 'The Viṣṇu-worship which grew about Kṛṣṇa', he writes, '... was probably at first an attempt to foist upon Vedic believers a sectarian god, by identifying the latter with a Vedic divinity.'⁶ Bhandarkar points out that the identification had become established in the Anugītā and the Śāntiparvan of the Epic; but that in the Gītā Kṛṣṇa is not an incarnation of Viṣṇu; 'when his Virāj or universe-form was shown to Arjuna... he is twice addressed by the latter as Viṣṇu on account of his dazzling brilliance which rendered everything hot and filled the whole universe. Here Viṣṇu is alluded to as the chief of the Ādityas, and not as the supreme being, and Vāsudeva was Viṣṇu in this sense... because the best thing of a group or class is repre-

¹ RV. i. 22. 18; 155. 5.

² Śat. Br. i. 2. 5.

³ BRI., pp. 165-67.

⁴ RV. i. 22. 20.

⁵ Kāth. Up. iii. 9.

⁶ HRI., p. 888.

sented to be his Vibhūti or special manifestation.¹ Barnett, following Bhandarkar's theory of the distinction between Kṛiṣṇa and the original Vāsudeva, considers it possible that Vāsudeva became identified with Viṣṇu earlier than Kṛiṣṇa.² Garbe places the identification between the third century B. C. and the beginning of the Christian era, during which period he holds that an original, non-Brāhmanic Gītā was composed. Keith states that the identification is clearly implied in Tait. Ār. x. 1. 6, which probably dates from the third century B. C. at latest, as well as in the Mahābhāṣya, and urges, with Garbe, that 'Megasthenes clearly recognised an *avatāra* of Viṣṇu in the shape of Kṛiṣṇa in his account of Herakles in India'.³

Taking all the evidence into consideration, it seems probable that it was towards the beginning of the third century B. C. that the Sātvata sect began to identify Vāsudeva with Viṣṇu. The process was gradual, and it was not until about the beginning of the Christian era that the identification became complete. I am not inclined to agree with Barth that the supremacy of Viṣṇu was due to this identification; he does not appear to lay sufficient emphasis on certain passages in the Brāhmaṇas,⁴ where mention of Viṣṇu as the highest god indicates that in quite early times men were beginning to exalt his worship above that of other Vedic deities. It appears more probable that the identification was due to a natural sectarian desire to claim supremacy for the sectarian god by making him one with a deity already regarded by many as supreme; and, secondly, to a wish to conciliate the more orthodox Brāhmanas, who looked with jealousy and distrust upon the spreading cult. The choice of Viṣṇu rather than Śiva may be explained by the fact that Viṣṇu was the ancient Lord of the Sun, and though in the course of centuries that special lordship was being lost in his general predominance, the spiritual descendants of Ghora Āṅgīrasa would more naturally turn to him than to the Lord of Storm. Viṣṇu, again, had been connected in legend with an act of protection, and was thus a far more natural saviour than Śiva the dread. 'Ancient

¹ VS. iv. § 9.

² BHG., p. 51.

³ JRAS. 1915, pp. 547-50.

⁴ Ait. Br. i. 1; Śat. Br. xiv. 1. 1.

mystic doctrine had identified Viṣṇu with the sacrifice, and the Sātvatas would associate this teaching with the lesson learnt by Kṛṣṇa from his master.

11. *Later developments.* With developments in the Vāsu-deva cult later than those already mentioned the Bhagavadgītā is not concerned. Three such developments, however, are deserving of mention in this place, simply because the silence of the Gītā in respect to them indicates that the date of its composition was earlier than that of the systematization of these doctrines. If one may thus argue from silence, it must have been at a date later than that of the final appearance of the Gītā that Kṛṣṇa Vāsudeva was identified with Nārāyaṇa.¹ Nārāyaṇa, whose name means 'resting-place, or goal, of gods and men', was an ancient deity of cosmic character. Stories of him are told in the later Brāhmaṇas and Āraṇyakas, where he appears as supreme and all-pervading soul. He represented the Supreme in his quality of universal immanence; and while the identification of Kṛṣṇa with Viṣṇu satisfied the desire of the worshipper for a personal Supreme, cosmic Nārāyaṇa met the need of the philosopher who preferred to meditate on Vāsudeva as the immanent principle of life. Secondly, there is the development of the doctrine of *vyūhas*, or forms. Vāsudeva was early associated in worship with his elder brother, Balarāma or Saṁkarṣaṇa. This association is later formulated and extended to Pradyumna and Aniruddha. Saṁkarṣaṇa, Pradyumna, and Aniruddha are said to have proceeded from the supreme Vāsudeva, and are identified respectively with *jīva* or *kṣetrajña*, *manas*, and *ahamkāra*.² Thirdly, stories arise of Kṛṣṇa's boyhood among the cowherds of Brindāban—

¹ VS. vii.

² It is not known at what date the complete doctrine of the *vyūhas* arose. Patañjali (on Pāṇ., vi. 3. 6) writes, 'Janārdana with himself as fourth', a phrase which may imply the doctrine; but Bhandarkar considers this doubtful, and says that 'it may be taken for granted that the two *vyūhas*, Vāsudeva and Saṁkarṣaṇa, only were known up to the time of the latest [Nānāghāt] inscription, which is to be referred to about the beginning of the first century before the Christian era, so that the system of four *vyūhas* was not fully developed up to that time.' VS. iv. § 9.

stories which Bhandarkar attributes to the later identification of Vāsudeva with a cowherd-god, Gopāla, belonging to a nomadic tribe of Ābhīras, who migrated into the country in the first century A.D., bringing with them the worship of the boy-god, and such legends as that of the massacre of the innocents.¹

The Bhagavadgītā.

12. *The composition of the Bhagavadgītā.* There seems to be a general consensus of opinion among modern scholars that the Bhagavadgītā, as it now appears in the Epic, is not an original poem composed by a single hand, but an ancient work, rewritten and enlarged. But all are not agreed as to the history of the poem's composition. Garbe propounds a very definite theory; the Gītā, he says, was originally an exponent of the Sāṅkhya-Yoga philosophy, with which the Kṛṣṇa Vāsudeva cult was united until the beginning of the third century B.C. Until that date the cult was outside Brahmanism; during the last three centuries before Christ Kṛṣṇa became identified with Viṣṇu as the religion became Brahmanized, and it was in this period that the original Gītā arose (about 200–150 B.C.). This primitive Gītā was worked over during the second century A.D. by some Vedāntin, and if the pure Gītā is to be recovered, the definitely Vedāntic passages are to be excised. He then proceeds to show that this can be done. Hopkins has criticized Garbe's theory,² and most scholars now reject it. Hopkins himself regards the Gītā as 'at present a Kṛṣṇaite version of an older Viṣṇuite poem; and this in turn', he says, 'was at first an unsectarian work, perhaps a late Upaniṣad'.³ Farquhar, again, writes of it as 'an old verse Upaniṣad, written rather later than the Śvetāśvatara, and worked up into the Gītā in the interests of Kṛṣṇaism by a poet after the [beginning of the] Christian era'.⁴

The evidence on which such views are based is purely internal. Hopkins points out 'that the heart of the poem differs in style from its beginning and ending', and supports his view

¹ VS. ix.

² JRAS. 1905, pp. 384–9.

³ HRI., p. 389.

⁴ ORLI. § 95.

that the Gītā is not an original unity with considerations of metrical form.¹ But for the most part the theory of a recast document is founded on the fact that the poem attempts to reconcile so many differing points of view, and appears in many passages to be inconsistent with itself. Thus Hopkins writes:•••

‘It has shared the fate of most Hindu works in being interpolated injudiciously, so that many of the puzzling anomalies, which astound no less the reader than the hero to whom it was revealed, are probably later additions. It is a medley of beliefs as to the relation between spirit and matter, and other secondary matters; it is uncertain in its tone in regard to the comparative efficacy of action and inaction, and in regard to the practical man’s means of salvation; but it is at one with itself in its fundamental thesis, that all things are each a part of One Lord, that men and gods are but manifestations of the One Divine Spirit, which, or rather whom, the Viṣṇuite rewriter identifies with Kṛiṣṇa, or Viṣṇu’s present form.’²

Again, ‘the different meanings given to the same words are indicative of its patch-work origin, which again would help to explain its philosophical inconsistencies.’³ On such grounds he stigmatizes the poem as ‘an ill-assorted cabinet of primitive philosophical opinions’.⁴

I have quoted Hopkins’s words at some length to prove how largely the prevalent view of the Gītā’s origin depends on an exaggerated criticism of its contents.⁵ This is not the place to demonstrate how profoundly the writer has misunderstood the teaching of the Gītā; it is hoped that the pages which follow will suffice to refute his wholesale charges, and to prove that the poem is less a medley than a reconciliation of beliefs, while many apparent inconsistencies of doctrine are only regarded as such owing to a misapprehension of their significance. It may, however, be noted that Hopkins observes that the ‘anomalies astound no less the reader than the hero to whom

¹ GE., pp. 234, 235.

² HRL., p. 390.

³ *ibid.*, p. 400.

⁴ *ibid.*, p. 399.

⁵ cf. also ORLI. § 92.

(the poem) was revealed'. If Arjuna is represented as perplexed, is it not reasonable to suppose that the writer (or final redactor) was as fully aware of these 'anomalies' as his critic? And if Arjuna is ultimately satisfied by Kṛiṣṇa's explanations, is it not probable that the writer was rather attempting a reconciliation of beliefs than carelessly throwing together an inconsistent medley?

In short, such drastic and superficial criticism leaves the question of origin undecided. Evidence of style and metre must be weighed with more respect. Without venturing to dogmatize on a subject that in the present state of the evidence admits of no certainty, I would suggest as probable the theory that at a certain stage in the development of the Kṛiṣṇa Vāsudeva cult some brilliant member of the sect composed the Gītā with a purpose, using, no doubt, a quantity of older material, but not merely setting the old side by side with the new—rather working up the whole into a simple unity to meet the needs of his time. It is evident, for example, that he either quoted the Katha and Śvetāśvatara Upaniṣads or used the same ancient material from which some of their verses may have been derived; but these verses are so aptly used in the Gītā that they appear to be almost more original in their later setting than in the Upaniṣads themselves.

What, then, was the purpose with which the Gītā was thus composed? The sectarian author wished to insist on the absolute supremacy of Kṛiṣṇa Vāsudeva, and at the same time to conciliate the enemies of his cult. The poem may be called an uncompromising eirenicon. The poet is determined to appease the orthodox; the Veda and its *devas*, the Upaniṣads with the Vedāntic theory of Brahman-Ātman, the conceptions of *puruṣa* and *īśvara*, Sāṃkhya knowledge and Yoga practice—none of these are neglected; liberation is won by work, by knowledge, by devotion—by all these three in due proportion; and over all there broods the grace of God that stirs and meets the love of man. The performance of caste-duty is taught; religious privilege is extended beyond the male twice-born to Śūdras and to women.

But never did author compose so widely comprehensive an

eirenicon in a spirit of less compromise. He will not abate one jot of Kṛiṣṇa's claim to be supreme, to be the All. The Veda is of use; so is a tank; but Kṛiṣṇa's doctrine is the widely spreading flood. To worship the *devas* is to worship Kṛiṣṇa; for Kṛiṣṇa is the *devas*. It was Kṛiṣṇa who made the Upaniṣāds, or Vedānta, and he is the Brahman-Ātman they seek. Sāṃkhyan *prakṛiti* is his, and he is *puruṣottama*; he is the Lord of Yoga, and he taught it first in ancient times. Kṛiṣṇa alone dispenses grace, and is the true object of devotion; for him must all work be done, and saving knowledge is of him. He founded caste, and he upholds the moral order. He is the final goal, whence men do not return.

The purpose of the author finally met with success. There are indications that the doctrine of the Gītā was not at first accepted by the orthodox; but it cannot have been very long before the poem was adopted as part of the *prasthānatraya*, or triple canon, of the Vedāntic school, and was thenceforward universally accepted by widely differing schools of thought.

13. *The age of the Bhagavadgītā.* It remains to consider during which period of the development of the Kṛiṣṇa Vāsudeva cult the Bhagavadgītā is most likely to have been composed in its present form. On the one hand, Vāsudeva is in the poem decidedly supreme; on the other, it is clear that the book was written at a time when the idea of Vāsudeva as supreme was far from meeting with that tolerant acceptance among the orthodox which it afterwards won. More than once Kṛiṣṇa speaks to Arjuna of those who have no faith in him and murmur at his teaching;¹ Arjuna himself is said, in contrast, to be a fit recipient of the doctrine because he is Kṛiṣṇa's votary.² The poem was written, too, at a time when men were afraid of the influence of free speculation on the restricting power of caste. Religious ideas were filtering through to lower social levels, and the 'natural duties' of the various castes were being neglected or interchanged. Kṛiṣṇa was *avatāra* at Kurukṣetra, not when the poem was composed, but it is reasonable to suppose that the fancied conditions of

¹ iii. 32; ix. 11; xviii. 67.

² iv. 3; ix. 1.

his time on earth reflect the actual conditions of the Gītā age. *Dharma* needed re-establishment.

This internal evidence points to the second century B.C. as the period when the Gītā in its present form appeared. The Besnagar inscription proves that in the early years of that century, even in somewhat remote quarters, Vāsudeva was worshipped by Bhāgavatas as 'god of gods'; and there are further indications of date within the poem which compel us to set it as early in that century as we reasonably can. In the first place, while the identification of Kṛiṣṇa Vāsudeva with Viṣṇu has undoubtedly begun, there is not that emphasis on the identification which a later date would lead us to expect.¹ Secondly, Nārāyaṇa is not even mentioned. And thirdly, not even Saṁkarṣaṇa (mentioned with Vāsudeva in the Ghasuṇḍī inscription)—much less the developed doctrine of the *vyūhas*—finds a place in the poem.² The argument from silence is precarious; but it is almost incredible to suppose that these elements which play so important a part in Bhāgavata belief of a later date should be entirely absent from the Gītā if the poem had been composed later than 150 B.C.

The doctrine of the Bhagavadgītā.

14. *Kṛiṣṇa is Brahman.* Kṛiṣṇa says (vii. 19)³ that the man of knowledge affirms that Vāsudeva is All. This is the central doctrine of the Bhagavadgītā. Kṛiṣṇa Vāsudeva is one with Brahman, the ultimate unity that lies behind this manifold universe, the changeless truth behind impermanent appearance.

The Brahman of the Gītā is the Brahman of the Upaniṣads; the source and resting-place and goal of all that is; the object of knowledge, not to be defined; that wherein those who know it dwell; eternal essence of the transitory; imperishable reality

¹ On this point, see also Introd., § 19 (a) *infra*.

² Much less is there reference to Kṛiṣṇa as cowherd; he is called Govinda; but see note on i. 32.

³ Occasional references to the Bhagavadgītā are given in the text; for the most part the reader may consult appropriate references in the Subject Index.

of the perishable; transcendent over all, and immanent in all; unmanifest; passionless home, whence men who win release do not return.

In no place in the Gītā does Kṛiṣṇa explicitly claim to be Brahman. Once (x. 12) Arjuna calls him 'Brahman Supreme'; and once (xiv. 27) he speaks of himself as the 'ground of Brahman', an expression which Śaṅkara explains as 'the power of Brahman in manifestation, and therefore Brahman itself'. But throughout the poem the identity of the two is implied; Kṛiṣṇa uses, to describe his own person, those epithets that tradition connects with Brahman; and the doctrine of Reading ix—the Royal Mystery—amounts to nothing less than this, that he who comes to Kṛiṣṇa with devotion wins release no less than he who pursues the toilsome search for Brahman; for both are one. So also (xii. 1 ff.), when Arjuna asks whether it is better to worship Kṛiṣṇa with devotion or to contemplate the imperishable and unmanifest Brahman, Kṛiṣṇa answers in effect that those are wisest who worship him as manifested Lord, with faith and service; but those who seek the imperishable Brahman no less reach *him*, with greater toil. By such indirect means does Kṛiṣṇa identify himself with the Brahman postulated by the Upaniṣads, the elusive object of their search.

15. *Kṛiṣṇa is Ātman*. Brahman manifests itself as the universe in two forms; as Self (*ātman*) and not-Self (*prakṛiti*). Both forms are equally real in fact, because Brahman is real; but not-Self wears a misleading appearance, caused by the power of delusion (*māyā*). Thus Self is said to be Brahman's 'true nature (*svabhāva*)'.

Brahman as Self is called *adhyātma*. This term means 'relative to self' or 'concerned with self', where 'self' stands for the complete separate individual. Thus Brahman as *adhyātma* is that which makes the individual what it is, the principle of pure consciousness, which is the same in every separate being.

It is also called *paramātman*, a term which implies transcendence; and *jīva bhūta*, or essential life in all. The name *kṣetrajña* is also used—that which knows, or is conscious of,

the *kṣetra*, or field, which is the not-Self. Other terms are used implying personality; these will be considered later.

The conception of Brahman as *ātman*, originally induced from a consideration of the individual Self, is cosmic. Separate existence limits, or conditions, cosmic *ātman*; hence all individual Selves are one with one another and with Brahman.

Because Kṛiṣṇa is Brahman, he is also essentially *ātman*. Manifesting himself as Self and not-Self, he possesses two natures (vii. 4 ff.), a higher and a lower (*parā* and *aparā prakṛiti*). The higher is essential life (*jīvabhūta*) which upholds the universe; the lower is all that is not *ātman*; and from these two all separate existences are sprung. So also in another place (xv. 7) he says that one part of him is 'essential life from everlasting in the world of life', which attracts to itself the mind and sense-organs, representing his lower nature.

That Kṛiṣṇa is *paramātman* is implied at xv. 17, 18, where he calls himself *puruṣottama*, and *uttama puruṣa* is called *paramātman*. At x. 20 he claims to be *ātman* 'dwelling in the heart of every being'; he is therefore *adhyātma*, and just as at vi. 29 we are told that the true Ascetic 'sees the Self dwelling in all beings, and all beings in the Self', so we learn in the following śloka that Kṛiṣṇa is to be seen in all things, and all things in him; and (iv. 35) that Arjuna's perception of all beings in himself will be followed by the vision of all beings in Kṛiṣṇa. At xiii. 2 also Kṛiṣṇa claims to be *kṣetrajña* in every *kṣetra*.

Hence Kṛiṣṇa is fully identified with *ātman*, transcendent, cosmic, and conditioned.

16. *Kṛiṣṇa is puruṣa*. Brahman-Ātman is also called *puruṣa*. This word simply means Man, or, more generally, Person. Just as the universe, from the analogy of the individual, is conceived of as possessing an *ātman*, so also it is supposed to be personal; like Brahman-Ātman, *puruṣa* is both cosmic and individual; but *puruṣa* further suggests personality within the impersonal.

The *puruṣa* idea dates back to an age earlier than that of the Brahman of the Upaniṣads. It is found in the *Puruṣasūkta* (RV. x. 90), a hymn undoubtedly late in the R̥gveda, but

earlier than the Brāhmaṇas. In that hymn *puruṣa* appears as universal and all-pervading; yet 'filling a space ten fingers wide' in every heart. This universe is but one-fourth of him; three-fourths are 'immortality in heaven'. We read how the *devas* held a great sacrifice, with *puruṣa* as their offering; they divided him into separate parts, and from these parts there were created sun and moon and wind and every creature, and the four castes.

The term *puruṣa* occurs again and again in the Upaniṣads; and the suggestions adumbrated in the Puruṣasūkta are expanded and developed. *Puruṣa* is primal and cosmic, one with *ātman*,¹ one with Brahman, one with All;² he is immanent in every separate being;³ the cosmic and the individual *puruṣa* are one.⁴ We find an echo of the *puruṣa*-sacrifice in Chānd. Up. iii. 16. 1, where (just before the lessons taught by Ghora Āṅgīrasa to Kṛiṣṇa, the son of Devakī) we are told that '*puruṣa* verily is the sacrifice'.

But it was especially the idea that the greater part of *puruṣa* was 'immortality in heaven', and only one-quarter of him this created world, that bore fruit in the Upaniṣads. *Puruṣa* is the *devas*;⁵ as such he is *adhidaiva*, or 'relative to the *devas*'; *puruṣa* is men; as such he is *adhyātma*, or 'relative to self'. This being so, each *deva*, with the department he rules in the macrocosm, bears close correspondence to some allied part in the microcosm that is man. The *puruṣa* in the sun is the *puruṣa* in the eye; the *puruṣa* in the wind is the *puruṣa* in the breath; the *puruṣa* in the moon is the *puruṣa* in the mind, and so forth.⁶ When *puruṣa* is described, he is described as the *puruṣa* in the sun— 'the golden person,⁷ like a saffron-coloured robe,⁸ sun-coloured, beyond darkness,⁹ who looks down upon this earth from his golden place.'¹⁰

¹ Brh. i. 4. 1; Muṇḍ. i. 2. 11.

² Brh. ii. 5. 1-15; Muṇḍ. ii. 1. 10.

³ Kaṭh. iv. 12; vi. 17; Śvet. iii. 11. 18.

⁴ Brh. v. 15; Muṇḍ. ii. 1. 2. 4; Pr. vi. 1-6; Śvet. iii. 7-21; Maitrī vi. 1.

⁵ Cf. Brh. i. 4. 6.

⁶ Brh. ii. 5. 1-15. See also Brh. ii. 3. 3-5; and Chānd. i. 6. 6-7. 6.

⁷ Chānd. i. 6. 6.

⁸ Brh. ii. 3. 6.

⁹ Śvet. iii. 7.

¹⁰ Maitrī vi. 1.

The dualistic system called Sāṃkhya adopted the term *puruṣa* to express the conscious, inactive principle in every living being, a number of which principles are set over against unconscious, active *prakṛiti*.

The doctrine of *puruṣa* in the Gītā is the doctrine of the Upaniṣads, with emphasis on the fact that not-Self proceeds from, and is one form of, *puruṣa*, and with the addition that *puruṣa* is Kṛiṣṇa. The man who seeks release must know Kṛiṣṇa to be 'with *adhidaiva*' (vii. 30), and *adhidaiva*, or *adhidaivatā*, is explained as *puruṣa* (viii. 4); this 'supreme celestial *puruṣa*' is then described in terms that echo the Upaniṣads—'the Ancient Seer, the Director, smaller than the small, Creator of all, inconceivable of form, sun-coloured, beyond the darkness', to whom those come who remember him at the last hour (viii. 8-10). Hence, in Kṛiṣṇa is that which makes the *devas* what they are; Kṛiṣṇa is the *devas*; and it follows that those who worship the *devas* rather than Kṛiṣṇa are in fact worshipping Kṛiṣṇa, though their observance is 'not according to rule' (ix. 23).

Again (xv. 16-18), Kṛiṣṇa speaks of 'two *puruṣas* in the world, the perishable and the imperishable; the perishable is all beings', that is to say, the not-Self in every being, here unusually called *puruṣa* as being in reality one form of him; 'the imperishable is called immovably exalted'—the Self, unmoved by contact, 'but', he proceeds, 'there is another, a highest *puruṣa*; he is called the Supreme Self, who entering the threefold world supports it, the Lord immutable'—cosmic *puruṣa*, transcendent and immanent. The three *puruṣas* are, of course, one *puruṣa* in three aspects. 'Because I transcend the perishable, and am also higher than the imperishable, therefore am I known in the world and in the Veda by the name of *puruṣottama*.'

In the thirteenth Reading *puruṣa* and *prakṛiti* are opposed in Sāṃkhya style; but even here we are reminded (xiii. 22) that each Self is 'the Supreme *puruṣa* in this body... Highest Self'.

Hence Kṛiṣṇa is cosmic *puruṣa*, Self and not-Self in every living being; One with two natures; *puruṣottama*, who is

puruṣa in the hearts of all; primal *puruṣa*, 'from whom streamed forth the ancient energy'.

17. *Kṛiṣṇa* is *Īśvara*. In the *Puruṣasūkta* (RV. x. 90. 2) *puruṣa* is called 'Lord (*īśāna*) of immortality'; the title *īśāna* is used in the *Bṛihadāraṇyaka Upaniṣad*¹ with the names of other *kṣatra devas*, and again² as identical with individual *ātman* or *puruṣa*—'in the space within the heart lies the ruler of all, *īśāna* of all, the king of all'. This *Upaniṣad* is quoted by the *Kaṭha*;³ but *īśāna*, with other derivatives from the same root—*īś*, *īśa*, and *īśvara*—does not become common as a title of God till the *Śvetāśvatara Upaniṣad*, a sectarian work with *Śiva-Rudra* as one and supreme. Thereafter *īśvara* (*maheśvara*, *parameśvara*) is used to denote various chosen gods, and the term approaches most nearly of all terms to the conception of the personal deity of monotheism; Hindus in modern days mean by *īśvara* very nearly what Christians mean by God.

The *īśvara* of Patañjali's *Yoga* system is nothing more than a special *Sāṃkhyan puruṣa*, 'untouched by affliction, action or fruition' and 'teacher of the primal sages', devotion to him is one means of attainment to concentration.⁴

In the *Gītā*, as in the *Upaniṣads*, *īśvara* is both transcendent Ruler and immanent Lord; and *īśvara* is *Kṛiṣṇa*. He claims to be 'great Lord of all the worlds';⁵ *īśa* and *īśvara* are common among the titles *Arjuna* gives him⁶; and the Form and Power which *Kṛiṣṇa* reveals in the eleventh Reading are those of himself as *īśvara*.⁷

Īśvara, like *Kṛiṣṇa*, dwells equally in all created beings,⁸ whirling them round by his power of delusion.⁹ Supreme *puruṣa* in this body is called 'the great Lord'¹⁰; he enters the world, and as *īśvara*, supports it.

The *Gītā*, then, looks rather to the *Upaniṣads* than to the *Yoga* system for its interpretation of *īśvara*. Beside *īśvara*

¹ i. 4. 11.

² iv. 4. 22; v. 6. 1.

³ iv. 12, 13.

⁴ *Yogasūtras* i. 23-26.

⁵ v. 29; cf. iv. 6; ix. 11; x. 3.

⁶ xi, *passim*.

⁷ *parama aiśvara rūpa* xi. 9; *aiśvara yoga* xi. 8; cf. ix. 5.

⁸ xiii. 27, 28.

⁹ xviii. 61.

¹⁰ xiii. 22.

who is Kṛiṣṇa, the *īśvara* of Patañjali is but a pale, isolated abstraction; neither source nor goal, neither transcendent Ruler nor inner Guide, but only one of many means to an isolation like his own.

18. *Kṛiṣṇa is not-Self*. Kṛiṣṇa has two natures; his higher nature appears in his true form as Self; his lower nature, veiling his true form, appears as all that is not Self. Of these two natures all separate existences are formed.¹ Each separate being thus formed is called *bhūta*; but the word *bhūta* is also used to denote the lower nature in contrast with the higher; thus, at xv. 16, the perishable *puruṣa* (i. e. *prakṛiti*) is defined as *sarvāṇi bhūtāni*, that is, the sum of all that is not imperishable Self.

While actually the lower nature is no less Kṛiṣṇa than the higher, it is natural that he should more often identify himself with the higher nature—as *ātman*, *jīva-bhūta*, *kṣetrajña*, *puruṣa*, *īśvara*—in creatures than with the lower, and should prefer to speak of the lower nature as ‘belonging to him’ and ‘under his governance’² rather than as himself. Yet in that passage where he enumerates the topics of knowledge necessary for those who strive for release he includes the knowledge of himself as being *sādhībhūta*,³ and *adhibhūta* is defined⁴ as ‘perishable existence’, equivalent to the ‘perishable *puruṣa*’ of xv. 16. Thus not-Self, in perishable form, no less than imperishable Self, finds its real being in identity with Kṛiṣṇa.

19. *Kṛiṣṇa avatāra*. The doctrine of *avatāra*, or descent, appears for the first time in the Bhagavadgītā. The fact of *avatāra* was a necessary corollary to the identification of Kṛiṣṇa Vāsudeva with the Absolute. We have here an example of man made God; but his godhead becomes so primary, so firmly established, that the enlightened can only suppose that before the dawn of understanding they were deceived by his power of delusion; he was, in reality, always God made man. Like Arjuna,⁵ they have called him by his human name and treated him familiarly as friend and comrade; but now those who ‘know in verity his birth and work divine’⁶ must revise

¹ vii. 4-6.

² iv. 6; ix. 8, 10.

³ vii. 30.

⁴ viii. 4.

⁵ xi. 41, 42.

⁶ iv. 9.

their conception of his nature; they must no longer be numbered among the fools who scorn him when he dwells in human form, knowing not his higher being as Great Lord.¹

It is in the fourth Reading that Kṛiṣṇa declares to Arjuna the fact and doctrine of *avatāra*. He has been expounding the theory and practice of Control (*yoga*), and at the opening of this Reading makes the astounding claim that it was he who taught this doctrine to the patriarchs of old. Arjuna challenges the statement, and Kṛiṣṇa replies²:—‘Many births of me have passed, and of thee, O Arjuna. I know them all; thou knowest them not, Paramāta. Though unborn and immutable in essence, though Lord of beings, yet governing Nature which is mine, I come into being by my power of delusion. For whensoever right declines, O Bhārata, and wrong uprises, then I create myself. To guard the good, and to destroy the wicked, and to confirm the right, I come into being in this age and in that.’

Of the many interesting questions suggested by this statement of doctrine some will be noticed in later paragraphs. At this point it will be enough to observe three facts:

(a) There is no mention of Viṣṇu. Indeed the name of Viṣṇu occurs only three times in the Gītā, and the name of Hari twice. Once, at x. 21, Kṛiṣṇa claims to be ‘Viṣṇu among the Ādityas’, but only as the chief of a certain class, as, soon afterwards at x. 23, he calls himself ‘Śaṁkara among the Rudras’; and twice in the chapter of the Ecstasy³ he is called Viṣṇu by Arjuna in contexts where Arjuna may well have been reminded of the sun. Twice Saṁjaya speaks of Kṛiṣṇa as Hari.⁴ It is noticeable, then, that while the identification of Kṛiṣṇa Vāsudeva with Viṣṇu had doubtless begun, he himself at no point in the Gītā (not even in the *avatāra* passage, where we should most have expected it) makes any definite claim to be Viṣṇu. His *avatāra* is a descent of Brahman. The point is important as suggesting an early date for the Gītā in the later history of the Vāsudeva sect.⁵

¹ ix. 11.

² iv. 5–8.

³ xi. 24, 30.

⁴ xi. 9; xviii. 77.

⁵ See *supra*, § 13.

(b) There is repeated *avatāra* of Kṛiṣṇa. The application of the doctrine of repeated *avatāra* to the ancient stories of the Fish, the Tortoise, the Boar, and the Dwarf; or again to such heroes as Paraśurāma and Rāmacandra, or to Narasiṃha and Gautama Buddha, is a later development; and all these, with Kṛiṣṇa, finally become *avatāras* of Viṣṇu. In the passage before us the repetition of *avatāra* is paralleled with the ordinary cycle of birth and death, and explains Kṛiṣṇa's statement that having aforetime taught the patriarchs he has now come to re-establish right by teaching Arjuna that same doctrine which has vanished with the lapse of years.

It was, perhaps, the success of the Bhagavadgītā that led to the insertion into the Rāmāyaṇa of a passage (vi. 119) equating Rāmacandra with Viṣṇu and with Brahman; and to the composition of the Buddhist Saddharma Puṇḍarīka (probably about A.D. 100-200) which claimed for Gautama that supremacy which the Gītā had claimed for Kṛiṣṇa. From such sectarian imitations to an established comprehensive doctrine of the repeated *avatāra* of Viṣṇu progress was not difficult.

(c) Kṛiṣṇa as *avatāra* has a definite work to do. God descends with a purpose. From the earliest times sacrifice (*yajña*) had been accounted the most important work, and in the Gītā so imperative a work is sacrifice considered that we are told that 'ever on sacrifice firm-founded is Brāhman all-pervading'.¹ In the Chāndogya Upaniṣad² we read, 'Verily, man is sacrifice'. We have here a reminiscence of the Puruṣasūkta; but the text is worked out along new lines, and every period of the life of man from the cradle to the grave is said to be a Soma libation; this teaching leads up to the instruction given to Kṛiṣṇa, the son of Devakī, by his *guru*, where the same conception of life as sacrifice is more fully developed. Hence it is not unnatural to find that Kṛiṣṇa regards his own life in the body, and his own work here on earth, as in some sort a sacrifice. The man who seeks release must know him as *sādhīyajña*,³ as '*adhīyajña* in this body',⁴

¹ iii. 15.

² iii. 16. 1, *puruṣo vāva yajñah*.

³ vii. 30.

⁴ viii. 4.

not merely as the 'Lord of sacrifice, whom it affects',¹ but as the very soul of sacrifice itself.

20. *Kṛiṣṇa-Brahman and the Universe.* The universe is a puppet-show; Brahman is sole producer, Brahman is scenery and players, Brahman is sole spectator. The universe is Brahman, sportively self-deluded, taking delight in itself. The means of production is the power of delusion, or *māyā*; scenery and puppets are Brahman, self-stamped with 'name and form', its 'lower nature'—*prakṛiti*; as spectator it is *puruṣa*, retaining its proper nature. Like every thoroughgoing monistic system, the system of the Bhagavadgītā robs the universe of meaning; personality, freewill, good and evil, even *avatāra* itself, are incidents in an idle show. The performance is renewed day by day; with each night the curtain falls.²

But to say that the universe is void of meaning is not to say that the performance is unreal. There are passages in the Upaniṣads which justify Śaṅkara in deriving from them his theory of complete illusion; but the Gītā follows rather that doctrine which allows to the universe a temporary reality as such. Brahman really possesses the power of self-manifestation as the world; it is in truth source and support and place of dissolution;³ it really exercises its power of delusion, and manifests itself as Self and not-Self; both these are said to be eternal, because they both proceed from the eternal One.⁴ But these conceptions of transcendence and immanence which are everywhere to be found in the Gītā,⁵ belong to a lower plane of reality; for where there is One, that One cannot transcend or rest in what is not itself; and for deluded man the world is but phenomenal, veiling rather than revealing the true nature of its source. Revelation guides him; reason concurs; yet he is compelled to move in his own world of vain experience, and to make use of delusive things to effect his Self's deliverance from their power. It is for the wise man to study the rules of that dramatic production in which he seems to be involved, and because Brahman's play means sorrow and

¹ v. 29; ix. 24.

² viii. 16-19.

³ vii. 6, 12; ix. 5-10; x. 8; xv. 4.

⁴ xiii. 19.

⁵ esp. vii, x, and xii.

pain for him, by that study to endeavour to win a way out of the coil.

To this end the message of the Gītā leads. Brahman descends as Kṛiṣṇa Vāsudeva to play a special part in the drama of life, and to teach his fellow-players how best they may win through the 'thicket of delusion' to the 'calm bliss' of perfect truth that is himself.

21. *Self and not-Self.* We have seen that Brahman sends forth, or manifests itself as, *puruṣa*, or Self, and *prakṛiti*, or all that is not Self. The Gītā doctrine of *puruṣa* differs vitally from that of the Sāṃkhya system, which denies a supreme *puruṣa*, teaches an infinite number of separate *puruṣas*, and aims at complete isolation for each one. But the Gītā doctrine of *prakṛiti* is closely allied to that found in the Sāṃkhya Kārikās of Īśvara Kṛiṣṇa, who probably lived in the fourth century A.D.

It is probable that at the time when the Bhagavadgītā was being composed Sāṃkhya notions were afloat but had not yet been reduced to so dogmatic a scheme as the Kārikās present. One or two passages in the old Bṛihadāraṇyaka and Chāndogya Upaniṣads¹ have been claimed as sources whence certain conceptions of the later Sāṃkhya were derived; but it is not till the Kaṭha² and the Praśna,³ and especially the Śvetāśvatara and the Maitrī Upaniṣads, that any certain Sāṃkhya teaching is to be found, though even in these allied with a Supreme.

The term Sāṃkhya first occurs in the Śvetāśvatara Upaniṣad compounded with *yoga*,⁴ with which it appears to be contrasted as meditation with practical devotion. The word 'means 'enumeration', and was probably adopted by the school in view of those enumerations of principles, constituents, and psychic states which mark the Kārikās and Sūtras and are found in metaphorical guise as early as Śvetāśvatara Upaniṣad i. 4. In the Gītā Sāṃkhya is contrasted with Yoga, the former being the theoretical reflection of those who rely on knowledge alone for release, while the latter is practical en-

¹ e.g. Bṛih. i. 4. 6; Chānd. vi. 3. 4.

² iii. 10-13; vi. 7-11.

³ iv.

⁴ vi. 13.

deavour and the systematic exercise of self-control;¹ the two are, however, complementary systems and their goal is one.² Sāṃkhya is becoming more defined as a system,³ and it is probable that Kapila is recognized as its founder.⁴ But there is no indication that a Supreme *puruṣa* has been abandoned; and, indeed, if the system had at that time been recognized as atheistic, Kṛiṣṇa's exaltation of Kapila as chief of the perfected would not have been consistent with his scorn of those who deny a Lord.⁵

It is, then, probably less true to say that the author of the Gītā attempts to reconcile Vedānta with Sāṃkhya than to say that Vedānta and Sāṃkhya had not yet fallen apart in distinct opposition to each other. Both systems are ultimately derived from the Upaniṣads, and it is to their elements in the Upaniṣads that the Gītā looks rather than to such absolute idealism and atheistic dualism as were later associated with the names of Śaṅkara and Īśvara Kṛiṣṇa respectively.

The Gītā doctrine of *puruṣa* and *prakṛiti* may most conveniently be studied in Reading xiii. Kṛiṣṇa opens the Reading with a statement:—‘This body is called the Field (*kṣetra*): Him Who knows it knowers of these call Knower of the Field (*kṣetrajña*).’ The metaphor is significant. The Field is the area of ceaseless activity, of growth and change and death; the function of the Knower is nothing but to know. Unconscious *prakṛiti* for ever acts; inactive *puruṣa* experiences her action.⁶

‘Know also me to be in all Fields Knower of the Field.’ The first statement was, then, of cosmic significance—a far more legitimately cosmic significance than it can possess in the developed Sāṃkhya system, where every separate *puruṣa* stands eternally alone. *Prakṛiti*—this Field that is the active universe—stands over against a cosmic *puruṣa*, a world-Self; and now we learn that all living creatures, apparently so distinct from one another, are in fact the single Knower, Kṛiṣṇa, experiencing the changes of the Field; and when, at śll. 12–17, Kṛiṣṇa describes this Knower, it is in terms that

¹ ii. 39; iii. 8; v. 4, 5.

² iii. 8; v. 4, 5.

³ xviii. 13, 19.

⁴ x. 26.

⁵ xvi. 8.

⁶ iii. 5, 27; xiv. 19; xiii. 20, 22.

identify him with Brahman, supreme and immanent, world-Self, 'undivided, yet in beings seeming to dwell divided—established in the heart of all'.

In śloka 5 Kṛiṣṇa describes the Field. 'The Great Elements (*mahābhūta*), Individuation (*ahamkāra*), Reason (*buddhi*), and the Unmanifest (*avyakta*), the ten Sense-organs (*indriya*), and the one (i. e. *manas*), and the five Realms of sense (*indriyagocara*).' These correspond to the twenty-four principles of the Sāṃkhya system. In that system *avyakta*, the unmanifest or unevolved, is productive but (there being no Supreme) uncaused, one, eternal, and all-pervading; *buddhi* is first product of *avyakta*—the intellect which formulates concepts and decides on action, immediately presenting experience to *puruṣa*; from *buddhi* is evolved *ahamkāra*, or individuation; this principle is, in Upaniṣad and Gītā doctrine, like *buddhi*, primarily cosmic, causing the conscious personality of the world-Self; in the Sāṃkhya its cosmic significance is somewhat weak and unintelligible, and its main effect is to secure that each separate *puruṣa* shall find its separate lot in *prakṛiti*. From *ahamkāra* arises *manas*, regarded as a sense-organ, forming percepts from the material provided by the organs of perception and passing them on for the concept-forming and deciding work of *buddhi*; receiving also the commands of *buddhi* and referring them to the organs of action; from *ahamkāra* again spring the five *buddhīndriya*, or organs of perception—of sight, touch, hearing, taste, and smell; and the five *karmendriya*, or organs of action—the feet, hands, and tongue, and the organs of evacuation and reproduction—which act on the decision of *buddhi* conveyed through the medium of *manas*. Also derived from *ahamkāra* are the five *tanmātra*, or subtle elements, from which arise the five *mahābhūta*, or gross elements, compounded of the pure and subtle elements in varying degrees; from these is formed the material world. The 'Realms of sense' in the Gītā list stand for the subtle elements; for it is owing to the presence of these fine essences in their gross compounds that the organs of perception can perform their functions of sight, touch, hearing, taste, and smell.

Two less complete lists occur in the Gītā. At vii. 4 Kṛiṣṇa describes his lower nature thus:—‘Earth, Water, Fire, Wind, Ether, Mind, and Reason, and Individuation’. In this list we may suppose the names of the elements to stand for both subtle and gross, *manas* to stand for the eleven organs as their chief, and *avyaktā* to be omitted as that from which all are evolved. The fivefold list at xviii. 14 is peculiar, and not easy to interpret along orthodox Sāṃkhya lines.¹

The Sāṃkhya system attributes the evolution of *prakṛiti* to activity on the part of the three *guṇas* of which it is composed. The word *guṇa* means the ‘strand’ of a rope, and the technical term is excellently conceived to remind us that the *guṇas* are not qualities (an ordinary sense of the word) but constituents of *prakṛiti*, as three strands may be the substance of a rope. The three *guṇas* are called *sattva*, *rajas*, and *tamas*. *Sattva*, the white strand, is that in nature which is pure, light-giving, true, and good; *rajas*, the red strand, is that which causes activity and restlessness and passion, the strand of energy; *tamas*, the black strand, is all that is heavy and dark and indifferent and inert. In the unmanifest they lie in equilibrium; set moving, they evolve *buddhi*, *ahaṃkāra* and the rest; and it is their interaction and relative proportion in things that cause the manifold differences of character and function in the world.

The term *guṇa* begins to be used in this technical sense in the Śvetāśvatara Upaniṣad,² which also contains picturesque metaphors—of the ‘triple tyre’³ and the ‘one she-goat, red, white, and black’⁴—which have been plausibly interpreted as alluding to the three *guṇas* of *prakṛiti*. The Maitrī Upaniṣad, composed like the Gītā at a time when the Sāṃkhya was developing into a more definite system, gives the *guṇas* their names. The Gītā develops the *guṇa* idea very completely. It is the *guṇas* born of *prakṛiti*⁵ that compel all creatures to act;⁶ they are themselves sole agents;⁷ they deceive *puruṣa*,⁸ and bind him in the body;⁹ character and duty depend on

¹ See note, *ad loc.*

² e.g. i. 3.

³ i. 4.

⁴ iv. 5.

⁵ iii. 5; xiii. 19; xiv. 5; xviii. 40.

⁶ iii. 5.

⁷ iii. 27; xiv. 19.

⁸ iii. 29; vii. 12–14.

⁹ xiv. 5.

them, and vary according to their proportion in each being.¹ The wise man's aim is to rise through and beyond them.²

22. *Māyā, or the Power of delusion.* *Māyā* means delusion, deceit, or trick. In the R̥gveda³ it is said, that 'Indra by his tricks of delusion (*māyābbhiḥ*) moves in many forms'. This verse is repeated at Bṛih. Up. ii. 5. 19, and the word does not occur again till the Praśna Upaniṣad,⁴ where those are mentioned 'in whom there is no crookedness or falsehood or any deceit (*māyā*)'. Again, in the Śvet. Up. iv. 9, 10, we read, 'This whole world the Maker of delusion (*māyin*) projects out of this (Brahman); and in it by delusion (*māyā*) the other (i.e. the individual Self) is confined. Now one should know that delusion is Nature (*māyāṁ tu prakṛtiṁ vidyāt*), and that the Maker of delusion (*māyin*) is the Great Lord (*mahēśvara*)'. Śaṅkara uses the word *māyā* in his monistic system as equivalent to that ignorance whereby the individual falsely attributes existence to the objects of experience. While his view of the universe may undoubtedly be found in the Upaniṣads, it will be seen that no passage in the earlier books (except possibly that in the Śvetāśvatara Upaniṣad) can justify this interpretation of the word *māyā*. The Bhagavadgītā, and the Epic generally, use *māyā*, not as identical with *prakṛti* or with *avidyā*, but as that power of delusion possessed by *īśvara*, whereby through the medium of *prakṛti* and its *guṇas* he veils his real being from all save those who pierce through his disguise. The *māyā* of the Lord effects delusion, or *moha*, in man.

Thus at iv. 6 Kṛiṣṇa says that he, though in reality birthless, comes to birth by his own power of delusion (*ātmanāmāyā*) governing *prakṛti* which is his; that is to say, he manifests himself in the world as an individual, compound like other individuals of *puruṣa* and *prakṛti*, thereby veiling his true birthless being as Brahman; hence 'fools scorn me when I dwell in human form; my higher being they know not as Great Lord of beings'.⁵

¹ iv. 13; xiv. 5-18; xvii and xviii, *passim*.

³ vi. 47, 18.

⁴ i. 16.

² ii. 45; xiv. 20.

⁵ ix. 11.

There are some, too, who are so senseless as to identify Kṛiṣṇa with his lower nature alone; 'for this my divine delusion (*māyā*) of the Strands is hard to pass; those who take refuge in me alone pass beyond this delusion',¹ and 'veiled by my power of delusion (*yogamāyā*) I am not light to all'.²

As in the Śvetāśvatara Upaniṣad, so in the Gītā, *īśvara* is the creator of delusion. 'The Lord dwells in the heart of every being, and by his power of delusion (*māyā*) spins round all beings set on the machine'.³ *īśvara* controls *prakṛiti*, sole agent in the individual, that veils his highest being from the man in whom he dwells.

23. *Man*. The author of the Gītā is interested in man and his destiny; for man is the centre of creation. Brahman, it is true, dwells equally in every living creature; but to man is given a gift denied even to the Lords of Heaven—man alone in all creation's scale can win release.

Arjuna stands for the average good man. Like all good men he knows and fears the power of evil, and longs to conquer it. Conscience urges him to do his duty; while caution and human pity bid him hesitate till he is sure where duty lies. He is humble and diffident; he cannot trust his own judgement; he looks for a decision to one whom he calls friend and on whose wisdom he relies; more, he is ready to surrender himself with implicit confidence to one whose judgement he approves. He is a Kṣatriya and fearless; his life has been spent in the hard knocks of war, he is as dauntless in thought as in action, as ready to face the truth as to face the foe, and anxious to follow it wherever it may lead him. But he must be assured of the truth before he acts on it; he is cautious, thorough, slow; he perseveres in questioning all he hears; his is no genius, no brilliant insight; he plods along the path of knowledge. He is concerned with daily duties, a man of action; no contemplative recluse, abandoning the world for solitary meditation; no 'man of knowledge', scorning work as worse than futile. The message of the Gītā is a message to the ordinary man.

When we forget the unfamiliar metaphysic that lies behind,

¹ vii. 14.

² vii. 25.

³ xviii. 61.

man in the *Gītā* is not unlike man as we know him, not unlike ourselves. He wills and thinks and feels; his senses relate him to an outer world, whence come temptation and pleasure and pain and all those groups of opposite sensations which the *Gītā* calls 'pairs (*dvandva*)'. He is a prey to passion—desire and wrath and greed and love and hate. He formulates ideas and wills to act. And above and behind thought and desire and will there lies the consciousness that life is but a passing show, that things are not what they seem, that the real Self stands apart from all activity and passion, changeless amid the changing, undying, true. So Kṛiṣṇa at the outset of his teaching declares the vital distinction between the body and the embodied Self, as vital as the difference between what is and what is not.

The outer world strikes on man's five organs of perception. It is within man's power to dwell on what he sees and hears, touches and tastes and smells, or else (as a tortoise withdraws its limbs within its shell) to refuse to yield to impressions from without. If the sense-organs accept these impressions and pass them on to the mind, the mind co-ordinates them and forms percepts and falls a prey to attachment (*saṅga*). Now each sense-object possesses a quality whose effect is to arouse love or hate; and that mind which permits itself to dwell on outward things is stirred to passionate desire (*kāma*) for what is absent, to inordinate affection (*rāga*) for what is present, and to bitter resentment (*krodha*) and covetousness (*lobha*) if it be deprived of what it most desires; to hate (*dveṣa*) also of what repels it. It is here—in these two master-passions, longing and resentment—that sin has its seat; they excite the man to evil thought and action. It is these evil passions that are the direst foes to true discernment; they create that delusion which robs a man of knowledge, obscures for him the vision of the Supreme, and leads him to believe that he—his real Self—is active. If these passions successfully assault the mind, reason and will are overthrown and the whole man is lost. Desire, wrath, and greed are the 'triple gate of hell'.

24. *Good and Evil*. On the empiric plane the *Gītā* teaches theism; it is not, then, surprising to find—still on the empiric

plane—an emphasis on ethics absent from the earlier Upaniṣads. Kṛiṣṇa is never weary of telling Arjuna to be virtuous; his own sympathies are decidedly on the side of righteousness; it is to re-establish right when wrong prevails that he takes birth as man.

The cause of sin has already been mentioned—desire and wrath, acting upon a mind attached to outer things. These twin passions are ‘born of the Strand of Energy’;¹ sense-organs, mind, and reason are said to be their seat.² Sin is a defect (*doṣa*), a stain (*kalmaṣa*), a crooked thing (*vṛijina*) that causes man to fall (*pātaka*), an offence or injury (*kilbiṣa*) against the order of the world; to prefer the indulgence of the senses to the performance, with others, of one’s duty in the world is sin. Sin, in short, is *adharma*, defiance of that duty (*svadharma*) for which the nature of each man (*svabhāva*) fits him.

The virtuous man, then, accepts without question his place in the social order, and fulfils the functions allotted to that place. He is, in Gītā language, ‘born to the estate of the *devas*’—a man, that is, whose character is lofty, and who, short of winning release, is destined to dwell for a space in heaven among the *devas*. Such is Arjuna; and Kṛiṣṇa credits virtuous men with very noble qualities—purity, self-restraint, uprightness, modesty, fortitude, and the like. Those, on the other hand, who are ‘born to the estate of the *asuras*’, men who are doomed to sink to regions where devils dwell, are hypocrites and proud, wrathful, and insolent; they live for nothing but desire and all that serves their lust; they are enemies of virtue and of truth, materialists, foes of God and man. ‘These cruel haters’, says Kṛiṣṇa, ‘lowest of mankind and vile, I hurl for ever in birth’s cycles into Devilish wombs. They enter a Devilish womb, in birth after birth deluded; to me they never win, but go thence to the lowest way!’³

But all this is on the lower level of reality. When we turn our thoughts to absolute reality, and remember that ‘Vāsudeva is All’, good and evil, virtue and vice lose their distinction

¹ iii. 37.

² iii. 40.

³ xvi. 19, 20; and see the whole of xvi.

and are seen for what they are—no more than elements of that great drama which is the universe. The passions that cause sin are born of one constituent of unconscious (and therefore guiltless) *prakṛiti*; sin has its seat in sense and mind and reason, all evolved from *prakṛiti*. Sin can be no offence against a holy God; rather it is a hindrance to man's upward progress, a part of those Strands that bind the Self to birth. The true aim of life is not to conquer sin because sin is really vile, but to rise to heights of knowledge where good and evil are both left behind as untrue effects of ignorance. If Kṛiṣṇa promises to deliver Arjuna from all sins,¹ such deliverance is not the final end; goodness leads to release, sin to bondage; but release is from rebirth, to the attainment of the Brahma-state, where, for the liberated, right and wrong have lost all meaning.

25. *Freewill*. Just as the distinction between good and evil is valid only on the empiric plane, so on that plane alone man's will is free to choose, man is responsible for sin. In actual fact, where man is God and personal being a delusion the question of real freedom and responsibility cannot arise. It is this double view of truth—the higher and the lower—that explains the apparent weakness of Hindu doctrine in general (with its incurable inclination to pantheism), and the much-blamed 'inconsistency' of the Gītā, on this subject of freewill. The very form of the Gītā implies that Arjuna is free to choose; when Kṛiṣṇa has finished his teaching, he says, 'This knowledge have I taught thee, mystery of mysteries; fully consider this; then, *as thou wilt, so act*'.² Yet, immediately before, he has warned him that such apparent freedom is but part of that delusion which controls life's play: 'If thou turnest to thought of I'—if, that is, Arjuna persists in his delusion that he is a separate and individual agent—'and thinkest "I will not fight", vain is this thy resolve; nature (*prakṛiti*, which alone is active) will constrain thee. O son of Kuntī, bound by thine own duty (*karman*) born of thine own nature (*svabhāva*—special character, the sum of those states, or *bhāvas*, which, whether good or bad, Kṛiṣṇa alone dispenses to individuals to govern

¹ xviii. 66.² xviii. 63.

their life-work from birth) that thing-which thou desirest not to do by reason of delusion, thou shalt do even against thy will (*avaśo 'pi*). The Lord (*īśvara*), O Arjuna, dwells in the heart of every being, and by his power of delusion (*māyā*) spins round all beings set on the machine'.¹ Again, at v. 14, 15, Kṛiṣṇa teaches that the individual Self (here called *vibhu* and *prabhu*) has nothing to do with work, or good or evil; 'it is *svabhāva* that comes forth to action'; and, at xi. 32, 33, when Kṛiṣṇa reveals himself to Arjuna as Lord, he claims to be 'Doom that causes worlds to perish', and calls on Arjuna to be no more than the instrument for the slaughter of those whom he himself has already slain. Freedom, in the Gītā, is an illusory liberty of choice, working within the bounds of an ultimate determinism.

26. *Transmigration*. When a man dies, his *ātman*, clad in a subtle envelope (*liṅga*) differing (according to the Sāṃkhya Kārikās) from the mortal body in the absence of the grosser portions of the gross elements, passes after an interval into another body, as a man casts off worn-out clothes and puts on other new ones.² The body into which it passes is allotted in strict correspondence with the deeds done in the previous life. This process of repeated death and rebirth continues till the man has won release.

This doctrine of successive births (*saṃsāra*), commonly called the transmigration of the soul, is inseparably connected with the theory of inevitable consequence (*karman*), and became an integral element in Hindu belief in the period of the earliest Upaniṣads. Its origin is obscure, possibly aboriginal;³ once formulated, the doctrine exercised an increasingly dominating influence on Hindu thought, giving rise to that immense and varied body of philosophy whose professed purpose is to free man from constant rebirth with all its attendant ills. Like every Hindu scripture later than the Brāhmaṇas,⁴ the Bhagavadgītā accepts as axiomatic the doctrine of rebirth; the purpose of its message is to teach Arjuna, type of the ordinary

¹ xviii. 59-61.

² BHG. ii. 22.

³ ORLl. § 32.

⁴ The Brāhmaṇas contain a theory of repeated death in another world.

man, that knowledge and devotion and the performance of duty without desire form the threefold path to release.

It would not be easy to derive from the vast range of Hindu scriptures a consistent account of the travels of the soul, or even of the spheres through which it passes. It will be enough to sketch in brief outline such theories as the author of the *Gītā* appears to have accepted, adding a few details beyond his scope to make the story more complete.

This world in which we live (*bhūrlōka*) contains various grades of life, ranging from the lowest types of vegetable¹ to man. Before the soul becomes embodied in human form it is compelled to pass from birth to birth for countless years in the realms of plant and animal life.

Men die at a time in the year that befits their self-wrought destiny, and pass, according to the merit or demerit of their deeds and knowledge² and devotion, either by the way of the devas (*devayāna*) to the worlds of Brahman, or by the way of the Fathers (*pitṛiyāna*) to the moon.³

When a man dies who has accumulated some merit but has not won release, his soul enters the intermediate atmospheric world (*bhūvarlōka*) where he becomes a disembodied ghost (*preta*) until such time as his funeral obsequies (*śrāddha*) are complete. The effect of these ceremonial offerings is to provide him with a body, clothed in which he may take his place among the Fathers (*pitṛi*) in their realm. From the world of the Fathers he passes on through space to the moon; there, at the 'door of heaven', he stays until his merit is exhausted, and then returns through space, wind, smoke, mist, cloud, and rain to earth. For a time he enters vegetable life, thence passing to his destined form through any one who eats him. Rebirth takes place in strict accordance with the character of the previous life. The very good, possessed of faith, are born in

¹ Some would credit minerals also with life. See San. Dh. iii, p. 92.

² Kauś. Up. i. 2: 'according to his deeds, according to his knowledge.' The *Gītā* would add devotion.

³ Brih. Up. vi. 2. 15, 16; Chānd. Up. iv. 15. 5, 6; v. 10. 1-8; Kauś. Up. i. 2 ff. BHG. viii. 23-7. This account, as far as possible, combines those in the three Upaniṣads.

the higher castes, and gifted with that measure of discernment which they had reached at death, that so they may progress and possibly after many lives obtain release.¹ But those whose lives have been less good are born again in lower forms of life—as worms, moths, fish, or pigs, or dogs—or among outcastes in the realm of man. This is the ‘way of the Fathers’.

Those who depart by the ‘way of the *devas*’ pass through the worlds of the *devas* to the sun, and thence to the moon. They are tested in the moon, and, if found worthy, pass through the open door of heaven to lightning. There they are met by a Person made of mind, not human,² who leads them to the glorious worlds of Brahman; the Kauśītaki Upaniṣad describes those worlds in glowing terms, and tells how the soul, in the course of his triumphal progress to Brahman’s throne, ‘shakes off his good and evil deeds’. His good deeds fall to the lot of the relatives he loves; his bad deeds to the lot of those he hates. So, like a charioteer raised high above the pair of chariot-wheels, he looks down on day and night, on good and evil deeds, on every pair of opposites. Thus, ‘with no good deeds and with no evil deeds this one, a knower of Brahman, unto very Brahman goes on’. For these there is no rebirth.³

But there are some who go neither by the way of the Fathers nor yet by the way of the *devas*;⁴ the disembodied ghosts of those whose children fail to perform their funeral ceremonies haunt the dwellers in this world with mischievous intent.

¹ BHG. vi. 41–5.

² Bṛih. Up. has *mānasa*; Chānd. Up. has v.l. *amānava*.

³ Śaṅkara says that those who go by the *devayāna* are not born again during the same *kalpa*, but must come forth to rebirth when a new ‘day of Brahmā’ dawns. This is not, probably, the intention of the passage in the Upaniṣads. The *devayāna* describes the progress of the liberated soul to Brahman, whence there is no rebirth. But there seems to be some doubt whether the soul is said to reach the worlds of Brahmā (so Bṛih. and Kauś. Up.) or Brahman (so Chānd. Up.).

⁴ The Upaniṣads seem to imply that *all* must go to the moon, save only very insignificant forms of life; Bṛih. Up. says: ‘Those who know not these two ways become crawling and flying insects, and whatever there is here that bites.’ No mention is made of hell. Hell is more particularly threatened in later scriptures, as in Mān. and MBH.

Fathers, too, whose annual offerings of food and water cease, may fall to lower states. For very wicked men there is a hell (*naraka*) wherein, clad in a 'body of woe',¹ provided to that special end, they suffer age-long torment till they are reborn; or, if their wickedness has been beyond all bearing, they are hurled down to regions below this earth (*pālālu*, &c.) peopled by devils and monsters and evil beings of every kind; devilish men Kṛiṣṇa casts for ever into devilish wombs.²

A man becomes the object of his worship. Character is expressed in action and revealed by faith. He who worships the *devas* will go to them; his character, while he is still on earth, is called divine. He who worships the Fathers will enter their realm; Ghost-worshippers will find a place among the Ghosts. Fools, who have no faith at all, will enter 'witless wombs', devils on earth will be flung down to be devils among the devils. Those also who worship Kṛiṣṇa go to him; they enter Kṛiṣṇa's being, they become Brahman, they win release.

27. *Yoga*. If the aim of life is to escape from life, the watchword of life must be Control. For if the wandering senses are allowed to dwell unchecked on objects of sense, attachment to those objects will arise and cause continual rebirth. The evil must be checked at its source; mind and sense must be restrained. Control, or balance of character, is called *Yoga*.

The word *yoga* bears many meanings in Sanskrit literature. Derived from the root *yuj-*, to unite, its first meaning was *union*; but the word very early began specially to denote that *control*, or those methods of control, by which alone union with the Supreme could be attained; and when Patañjali (for whom there was no Supreme with which to be united) wrote his *Yogasūtras*, he defined *yoga* as 'restraint (*nirodha*) of the modifications of mind'.³ In the *Bhagavadgītā*, whenever the word is used in a technical sense, with a very few exceptions

¹ *yātana-śarīra*; Mān. xii. 16.

² San. Dh. iii limits *saṁsāra* to *bhūr*-, *bhuvan*-, and *sva-lokas* (p. 142); Kṛiṣṇa hurls bad men into the wombs, not of *asuras*, but of such *āsuri* people as he has been describing (p. 106).

³ i. 2.

it means control, or some particular method of control:¹ thus, when used in compound with *karman*, *jñāna*, or *bhakti*, *yoga* means control as exemplified in right work, right knowledge, or right devotion; when used alone in contradistinction to Sāṃkhya, it stands for *karmayoga*, the method of right performance of duty as opposed to theory and inaction. Kṛiṣṇa, called *yogeśvara*, uses it of his own divine power, especially as exhibited in creation; and once (v. 21) it bears the sense of contemplation.

In one place *yoga* means an ascetic of the Yoga school,² which, like the Sāṃkhya, was beginning to take shape. But it must be remembered that, while there is plenty of evidence that many ascetics practised *yoga* methods of posture and breath-control, attempting by such methods to reach that trance-like state which the Gītā describes as 'thinking of nothing at all', we must not read into the Gītā that strictly systematic philosophy of control which found expression so many centuries later in the Yogasūtras and which gave rise to so vast a literature in after days. It was, perhaps, the special merit of the author of the Gītā that he applied these current methods of control to man's whole personality, bringing into their right and balanced relationship the functions of reason and will and emotion. It must also be borne in mind that for the Gītā, unlike the Yogasūtras, *yoga* could retain its fuller, more original content—control that leads to union with Vāsudeva-Brahman.

28. *The threefold Yoga.* It has so often been stated that work and knowledge and devotion are, in Kṛiṣṇa's view, alternative and equally efficient methods leading to release that it is important to insist that these three methods are throughout the Gītā regarded as complementary, each no more than the application of the single theory of control to one department of man's being. Kṛiṣṇa recognizes and speaks with respect of those who attempt to divorce knowledge from action, or, ignoring devotion to his person, fix their minds upon the unknown Absolute; but again and again he exhorts his pupil not to follow their example; theory cannot be divorced from practice; to hold such distinction possible is a childish,

¹ See Skt. Ind. s. v. *yoga*.

² Usually *yogin*.

mistaken idea, unworthy of a learned man ; those who contemplate the Absolute may reach the goal, but the road is toilsome, and it is far more natural, far easier, to worship him—Kṛiṣṇa—revealed as Lord. If Kṛiṣṇa at one time seems to exalt the ‘man of knowledge’, and at another the ‘votary’, he is but following the Indian custom of glorifying beyond all measure that one whose turn it is for praise ; and even in such passages the careful reader will detect that the true balance of personality is not forgotten ; thus, at vii. 17, 18, where Kṛiṣṇa exalts the ‘man of knowledge’ as ‘his very self’, he says :—‘the man of knowledge (*jñānin*), ever controlled (*nityayukta*), to one alone devoted (*ekabhakti*), is most excellent’, and the glowing description of Kṛiṣṇa’s ‘votary, dear to him’, at xii. 13–20, contains those elements of right renunciation and knowledge isolated from which devotion would be a state of unsubstantial ecstasy. So, too, the perfect *yogin* is said, at vi. 46, 47, to be more excellent than those who merely mortify the flesh, or work, or seek for knowledge, to the exclusion of all other methods ; the true ascetic does all these things and more ; for all his work and knowledge and austerity are warmed by the bright glow of faith and devotion to the Lord.

Yet, while from first to last work must be done, and knowledge sought, and devotion practised, the proportion of each will vary according to the grade attained. Perfect control is not won in a day. Life is a school of progressive discipline ; sometimes, indeed, the aspirant must pass through many lives before he becomes adept and reaches Brahman. Three special stages of control are distinguished in the Gītā ; in each grade will and reason and emotion are brought into play ; but the first period—which may be called a period of probation—is specially characterized by right work—‘work is said to be the means’ ; the second period—the period of progress to adeptship—is marked by quiet contemplation and the growth of knowledge—‘quietude is said to be the means’ ;¹ and during the final stage—the period of ‘living release’ or ‘Brahmahood’—devotion to Kṛiṣṇa is predominant, that ‘highest devotion’ that leads to entry into him.²

¹ v. 3.

² xviii. 54, 55.

29. *General characteristics of the yogin.* Before we examine in detail control in its application to action (*karmayoga*), to knowledge (*jñānayoga*), and to devotion (*bhaktiyoga*), let us gather from the scattered teachings of the Gītā, and briefly summarize, as far as possible in order of ascent, the general characteristics that mark the progressive discipline of control.

The aspirant must enter on his course with a determination increasingly to withdraw his senses from their objects. The enemy stands without; he must be denied admittance to the 'citadel of nine gates'. Complete withdrawal of the senses themselves is not always practicable; but the mind must learn to reject impressions, must refuse to be disturbed and excited to desire, must be no more affected by the assaults of passion than the broad expanse of ocean by the entry of innumerable streams. Such discipline results in *the absence of desire and every passion*; the influences that urge to sin fail to operate when the senses and the mind refuse to dwell on outward things.

From without come those opposite influences—cold and heat, pleasure and pain, the glory of honour and success and the shame of failure and ill-repute—which the Gītā calls the 'pairs'. The aspirant must learn to regard these influences as unreal and impermanent, as bearing no true relation to the Self; and, first, he will endure them, and, finally, with practice, so ignore them as to be unaware of their attack. So vital is a 'balanced mind' to progressive attainment that very early in his instruction to Arjuna Kṛiṣṇa defines control as *Balance*.¹

Thus gradually all the changing scenes of the drama of life, and all the persons who play their part on life's stage, become for the ascetic scenes and figures in a dream. Their day is his night, their night his day. What they value as permanent and real he regards unmoved as shadowy and fleeting. He is awake to enduring truths that have for them no meaning. Friends, relations, worldly goods—on these he places no reliance; he isolates his Self; *he is independent, satisfied in Self alone*, for 'self alone is friend of Self, and self alone is enemy of Self'.²

But steadfast meditation on the Self will lead the aspirant

¹ ii. 48, *śamatvaṁ yoga ucyate*.

² vi. 5, 6.

to higher heights of perception. He learns to realize that he himself is not an individual, a separate being, he can no longer say 'this thing is *mine*', or '*I am doing this*', or even '*I am I*'. This knowledge leads to a new vision of the world; *he sees the single Self in every living creature*; and with that vision he regards all beings, high and low, with *an impartial eye*.

Delusion is now conquered; he beholds Kṛiṣṇa as he really is; the veil is rent, and he perceives that that one Self which lies alike in every living creature, untouched by any fault, is none other than Vāsudeva-Brahman.

He, then, himself is Kṛiṣṇa Vāsudeva; and with the realization of this tremendous fact the philosophic coldness of his outlook on the world gives place to that *universal sympathy*, that high, sacrificial, non-binding desire for the welfare of the world, that marked the highest adepts of old and is in Kṛiṣṇa's heart, together with *supreme devotion to the Lord*, who is one with him and one with all.

And now the aspirant has reached the final stage. This is the 'state of Brahman'; he has 'passed beyond the Strands'. Still in the body, he awaits the final severance to win perpetual release. He is *serene*, and *steadfast*, and *at peace*. He enjoys that *highest pleasure* which, unlike the transient pleasures of the world from which he turned, will never know an end.

30. *Karmayoga*. The traditional doctrine of action (*karman*) or inevitable consequence, closely connected with that of metempsychosis, taught that every deed performed by man, whether good or bad, must produce its correspondent effect, and by necessitating rebirth in this world is an obstacle to the Self in its search for liberation. The Bhagavadgītā accepts this doctrine with certain modifications. Kṛiṣṇa attacks, on the one hand, those who act with a desire for such rewards as heaven or victory or material wealth, and cannot approve, on the other hand, of those philosophers who push the doctrine to its apparently logical conclusion and teach that, inasmuch as all action binds the Self to repeated rebirth, release can only be attained by complete cessation of activity.

The Karma Mīmāṃsā school, whose doctrines were systematized in the Sūtras of Jaimini, was fully established by the

time the Bhagavadgītā was written; but the relation of the poem to the teaching of that school is not quite clear. Kumārila Bhaṭṭa's interpretation of Jaimini's doctrine of release coincides so closely with that of the Gītā (as far as work and knowledge are concerned) that, if his explanation be correct, we must assume that the Gītā was influenced by the school. Prabhākara, on the other hand, leans to a doctrine of pure knowledge not unlike that of the Sāṃkhya school; and it is possible that Kumārila may have been influenced by the Gītā. However that may be, the author of the Gītā must be credited with the popularization of a doctrine of right action which proved a healthy corrective to the prevailing tendency among thoughtful men to aim at complete withdrawal from the world.

The Gītā speaks with profound contempt of those who sacrifice with no end in view but the rewards promised by the Veda. This is not the way of liberation. Enjoyment of heavenly delights, however prolonged, must always be succeeded by return to earth. Less contemptible, but still undesirable—nay, impossible—is the method of complete inaction. From birth to death a man must work; nature compels him to do so; life cannot be supported without action; work, too, is not only necessary but right; universal inaction would bring the world to ruin. Kṛiṣṇa himself sets the example of work by taking birth in the world he has created to guide his people on the path of action.

How, then, can the fact that works inevitably cause rebirth be reconciled with the doctrine that certain works are necessary and right? Shall not a man renounce all action altogether? No; the 'binding' quality of action lies, not in the mere performance of a deed, but in the motive and desire that prompt it. The gradual abandonment of motive and desire destroys that element in action which causes rebirth; this is the true renunciation (*saṃnyāsa*, *tyāga*), the true control (*yoga*), not the abandonment of work itself.

If this main principle is firmly grasped, it will not be difficult to understand the paradoxical language which the Gītā so constantly uses when treating of action and inaction. Right action is inaction—for, like inaction, it ceases to bind the Self

to earth. The state of worklessness (*naiṣkarmya*) is only reached through work, for worklessness is not inaction but action that bears no fruit. Kṛiṣṇa, and all who follow his example, are at the same time active and inactive; for, though they work, work does not touch their Selves.

Let us now examine in greater detail the teaching of the Gītā on the subject of right action.

Works may be classified under three heads:—

(1) *Nitya*, or regular religious ceremonies and observances.

(2) *Naimittika*, or occasional religious ceremonies and observances. *Nitya* and *naimittika* works are not called by these names in the Gītā, but appear as the familiar triad—sacrifice (*yajña*), liberality (*dāna*), and austerity (*tapas*). Of these *yajña* is the most important, and takes the foremost place among obligatory works, whether in its narrower sense of *sacrifice* (now limited, in accordance with Vaiṣṇava scruples, to the offering of such bloodless gifts as fruit or flowers or water), or in its broader sense of any kind of *worship*; in this latter sense liberality and austerity are themselves reckoned as various forms of *yajña*.

(3) *Sahaja*, or 'innate' works—works appropriate to caste; such works are for each man *svadharma*.

(4) Works performed for the maintenance of the body.

(5) All other works.

These works, excluding the fifth class, are called *niyata*—that is, either obligatory or inevitable. Religious observances must never be abandoned; the universe is based on sacrifice, and he who neglects its performance fails to fulfil his duty to the world. Every man should also carry out the works appropriate to his caste; the caste-order is of divine institution, and each man is born in that family whose place in society accords with his deeds in previous lives. Even though a man should fancy that he could fulfil more excellently the duties of another caste, he should in no case renounce his own; to do so is sin, and can but lead to destruction and the ruin of the social order.

Nor is it possible to give up such works as support the body. Those who fancy they are inactive are in fact active while they live.

All other works—those included in the fifth class—are matter of indifference; they may be done, provided they be done without attachment or desire.

But any work—even sacrifice or the duties of caste—performed with desire for reward binds the agent to rebirth. Such works are called *kāmya*. It is therefore essential in the performance of work to abandon all desire for fruit, all motive, all thought of consequence. Work thus divorced from desire has no binding influence on the Self.

Further, all work must be performed with knowledge (*jñāna*). This knowledge is the realization that Self is separate from not-Self (*prakṛiti*) and its Strands (*guṇa*), and one with the Great Self (*paramātmān*, *brahman*); and that it is not-Self that acts. Such knowledge frees the reason from delusion (*moha*), and endows a man with non-attachment (*asaṅga*) to the work he seems to do, and releases him from the consequence of action.

Again, the worker must be filled with a spirit of devotion (*bhakti*) to Kṛiṣṇa as incarnate God, and thus do all his works as an offering to him. This it is to make the life a sacrifice, and works done 'for the sake of sacrifice' have no binding power. Thus he who works with knowledge and devotion, and without desire, wins liberation.

Work must not, and cannot, cease till death; yet there are stages through which the aspirant must pass:—

(a) First, he must learn to suppress all *selfish* motive. The desires of those who work for reward (and win it, with rebirth) are various and unstable; the desire of one who sets out for the goal of non-desire is one and sure; he fixes his mind on release, and, to that sole end, on the service of God and the welfare of the world. Such earnest work, with a single eye to liberation, accomplishes the purification of the self; the lower nature is brought under control.

(b) Now, when the self is cleansed and governed, the aspirant begins to scale the heights. Work becomes less; more time is spent in quiet meditation and practice of physical control; the aspirant loves to leave the busy haunts of men and for a time in solitude to meditate upon the Self, aiding his concen-

tration by postures and control of breath prescribed to that end. This stricter course of meditation leads to fuller knowledge; and ever-growing devotion to the Lord resolves all works into an offering to him.

(c) Finally, the 'state of Brahman' is reached—release while still alive. Works must go on till death, but every motive has been left behind. No longer is there even desire for release; for release has now been won. As when a potter's wheel whirls on after the potter's work is done, until it loses the power of the original impulse and comes to rest, so he continues to do desireless works, his Self now realized as one with the Supreme.

31. *Jñānayoga*. At the time when the Bhagavadgītā appeared, thoughtful men were so devoting themselves to speculation on metaphysical problems as to exaggerate the efficacy of pure knowledge for release. Action of every kind was thought not merely to be an obstacle to leisured contemplation but positively, by virtue of its world-binding quality, a bar to liberation. For centuries the Upaniṣads had taught that to know is to be; that to know the Absolute is to realize its oneness with the individual Self; that *ātman* is Brahman; and now the various schools that based their doctrine on the Upaniṣads were teaching that in the knowledge of their special dogmas alone lay saving power. The aim of the ascetic aspirant was to know, and not to act.

Kṛiṣṇa by no means scorns the power of knowledge. More than once he breaks out into panegyric of *jñāna* and the *jñānin*. The man of knowledge is his very self; knowledge has power to free from all delusion, to purify the worst of evildoers, to burn up the binding effect of work. Knowledge, that is from Kṛiṣṇa, opens the eyes to see that Kṛiṣṇa is all—the Self of every being; it leads to peace, release, and entry into him. Yet none the less he combats the widespread fallacy that the man of knowledge should aim at complete inaction; inaction is neither right nor possible; theory and practice, knowledge and work, are not opposed, but, as the learned realize, two sides of one well-balanced mode of life. Knowledge must find its complement in work; its function is to bring all work to true fulfilment.

Apart from this insistence on the union of work with knowledge there is no great difference between the Gītā doctrine of *jñāna* and that of the Upaniṣads. In both alike *jñāna* bears a higher and a lower sense; the higher *jñāna* differs from the lower, not so much in its content as in its nature; the higher is uncaused, direct and personal; the lower is obtained by ordinary means, dependent on authority. Yet, though the higher knowledge dawns uncaused, the acquisition of the lower fits a person to receive the higher revelation. Four times in the Gītā the higher knowledge is associated with the lower, as *vijñāna* with *jñāna*. *Jñāna*, says Śaṅkara, is 'the knowledge of the Self and other things, acquired from the scriptures and from a teacher', while *vijñāna* is 'personal experience of the things so taught'.

Jñāna, then, is primarily concerned with the Self, and aims at realizing the oneness of the Self with the Absolute. In a secondary, auxiliary sense, it has for its object the contents of sacred books, the interpretation of those books by the teacher, and, in general, the solution of all religious and metaphysical problems. Thus the whole content of the Gītā lies in the field of knowledge; and, in particular, Arjuna is taught that the aspirant should know the nature of true work, that not-Self is distinct from Self and is sole agent, and, above all, the Royal Mystery—that Kṛiṣṇa Vāsudeva is not only Lord but very Brahman, born into the world of his creation to act, yet birthless and inactive; transcendent and yet immanent; All, and dwelling in the hearts of all.

Such knowledge may first of all be attained by using the proper means; by reverent questioning of those who know, by careful study of the sacred scriptures, by self-subjection to severe control and discipline. The aspirant must learn and practise the right method of work, abandoning all attachment and desire, and looking on every living creature and every circumstance of life with an impartial eye. He must learn, too, to put his faith in Kṛiṣṇa as Lord and friend, and to devote to him every act and every discipline as an offering of love.

So, if he persevere, he will at last 'scale the heights of *yoga*' and reach that plane where work becomes less and leisure may

be found for more sustained contemplation of the Supreme. Now the seeker after knowledge will more often turn aside from the haunts of men, and retiring to the forest or to river-banks will sit for hours in postures that conduce to concentration until at last there dawns on him the light of perfect knowledge, the peace of self-realization, the 'Calm of Brahman', which is release. This final experience is mystic, ineffable; to know is to be; the man of perfect knowledge is the Absolute; deliverance is won.

32. *Bhaktiyoga*. *Bhaktiyoga* is the approach of love to a personal Lord; its foundation is faith (*śraddhā*) and the response with which it meets is grace (*prasāda*). This being so, it is evident that *bhakti* can only manifest itself in man when God is conceived of as personal, a Saviour worthy of trust and ready to be gracious. When we look back to the history of the Hindu idea of God before the Gītā, we find little there to encourage the growth of *bhakti*. The pantheon of the R̥g-veda inspires awe rather than affection; even Viṣṇu, the saviour, and Varuṇa, the gracious forgiver of sin, fail to elicit that deep and passionate devotion that appears to have been latent in the Vāsudeva sect, and was called forth to its first expression by Kṛiṣṇa Vāsudeva as incarnate Lord. The worshipper's attitude to the *devas* is the attitude of the average Jew to Jehovah rather than the attitude of St. John to Jesus Christ.

Nor was the intellectual speculation of the Upaniṣads fertile ground for the cultivation of devotion; in the words of Tulsī Dās, 'the doctrine of the Impersonal does not enter the heart'. The nearest approach to the idea of *bhakti* in the Upaniṣads is found in the conception of *upāsana*, a word which means 'reverent adoration'. The word *bhakti* does not occur till the last verse of the Śvetāśvatara, where the teaching of that theistic Upaniṣad is said to become manifest to that great soul who has the highest devotion (*parā bhakti*) to God and to his teacher.

The Bhagavadgītā, as we have seen, presents us with the first clear statement in Hindu literature of the doctrine of *avatāra*; it is not, then, surprising that a poem in which not only the personality of God but his descent among men for gracious

purposes is taught should seize on love as a vital element in that way of life that leads to liberation, enlisting for its sectarian purpose the aid of an emotion to which the best religious natures would rapidly respond. One of the Gītā's strongest claims to fame, one of the chief causes of its age-long popularity, is the fact that after centuries of pent-up emotion it presented the worshipper with a visible object of devotion and taught the value of pure, disinterested love in the religious life.

No doctrine degenerates so rapidly as a doctrine of emotion. The later history of *bhakti* exemplifies this truth. With that history this study is not concerned ; but it will be useful, by way of contrast, to note three respects in which the Gītā conception of *bhakti* is more pure and true than that of the Purāṇas and the later Vaiṣṇava sects.

First, the object of devotion in the Gītā was a person worthy of love. 'A man is as that wherein he puts his faith';¹ and if the character of Kṛṣṇa Vāsudeva of the Gītā may be judged from the tenor of his teaching, and from his profession of love to Arjuna and to all mankind, if, too, the Kṛṣṇa of the poem be distinguished from the Kṛṣṇa of the rest of the Epic, it is clear that the worship of that Kṛṣṇa could only have an ennobling effect upon his *bhakta*. Contrast with such a person the amorous profligate of the Purāṇas, the Rādhā-lover of the Caitanyas. *Corruptio optimi pessima*.

Secondly, the *bhakti* of the Gītā is no unreasoned ecstasy, divorced from the duties of practical life and the dictates of common-sense. Devotion is but one essential element in a religious attitude, where knowledge and work play their due part. The Gītā recognizes that no true religion should ignore emotion, and that no true emotion should isolate itself from the functions of reason and will ; the balanced man must develop to its best every element that makes up personality. But it was not long before emotionalists began to preach that ecstasy was all ; sound study was ignored ; the wild hysterical dance and the passionate repetition of the sacred name began to take the place of the more unexciting duties of the home and the simple service of mankind. The later *bhaktas* made the

same mistake with *bhakti* that the earlier *jñānins* had made with *jñāna*; isolation and over-emphasis ruined the very mode of approach they desired to exalt.

Thirdly, the *bhakti* doctrine of the Gītā is perfectly simple. The later *bhaktas* elaborated the system to an almost incredible extent; Śrīdhara, for example, states that no less than eighty-one minor forms of *bhakti* lead up to the highest. This later analysis is bewildering and unattractive; we turn back with relief to the original gospel of the Gītā.

Bhakti in the Gītā is man's side of a personal relationship with Kṛiṣṇa Vāsudeva. There is progress in devotion, as there is progress in knowledge and in the right performance of duty. From the very beginning Arjuna is Kṛiṣṇa's *bhakta*, if only because he trusts his wise and friendly counsel and puts himself without reserve into his hands as a disciple. But, as the conversation proceeds, Arjuna's *bhakti* develops and becomes more conscious, he realizes by degrees that his friend and counsellor is more than man, until at last Kṛiṣṇa's full revelation of himself as Lord calls forth an ecstatic hymn of praise which Arjuna could not have uttered when he first asked Kṛiṣṇa's advice. Further, Kṛiṣṇa's teaching holds out to his disciple a hope of ultimate attainment to that highest devotion (*parā bhakti*) which is release, where perfect love and perfect knowledge coincide, where entry into Kṛiṣṇa's being and to be Brahman are one.

It is for this reason that the best *jñānin* is also the best *bhakta*. There are four main reasons why men turn to Kṛiṣṇa with faith and seek his grace; there are those who seek material ends—'wealth-seekers'—who, as the worshippers of old prayed to the *devas* to reward their sacrifice with abundance of cows and other worldly goods, come to the new Lord of their belief for selfish ends; there are those who turn to him in trouble, for deliverance from their afflictions; there are those who seek after knowledge; and those who have attained it. These last are the most perfect votaries; for they devote themselves in love to a Lord whose being they understand; their eyes have pierced the veil of delusion, and see in Kṛiṣṇa the incarnate Lord of all and Brahman absolute. Nor, con-

versely, can the *jñānin* be perfect in his knowledge unless he thus utterly devotes himself to the One he knows.

Duty, again, cannot rightly be done without devotion, nor devotion rightly expressed apart from duty. Just as work must be done with knowledge—without attachment or desire and with the understanding that not-Self is sole agent—and this is to ‘cast off all work on Brahman’, so also must work be offered in loving service to Kṛiṣṇa, the worker intent on him, full filled with him, dependent on him, making the Lord his way and goal; and this is to ‘cast off all work on Kṛiṣṇa’. Here reason and emotion meet, expressed in act. *Jñāna* and *bhakti* coincide once more; for Brahman and Kṛiṣṇa are one.

But though *bhakti* and *jñāna* thus ultimately meet in one, where both are perfected, thus justifying Kṛiṣṇa’s always implicit claim that both are essential to release, it is yet possible to travel to that goal by one or the other road. When Arjuna asks his master which is the better way, Kṛiṣṇa replies that concentration on the Absolute alone will doubtless lead the contemplative to that point where he will understand that Vāsudeva is All, and worship him with love; but that from the very outset to seek refuge in Vāsudeva as Lord, and so to reach the knowledge of the All, is the better and less toilsome way. Few, indeed, can walk unaided on the path of knowledge; and it is Kṛiṣṇa’s desire to open the door of liberation not only to the feeblest seeker after truth but to the worst of sinners and to those born in sin—to Śūdras and to women. For these the way of *bhakti* is the only way; and it is for this reason that *bhakti* is declared to be the most vital among the various elements that contribute to the balanced character, and that in Kṛiṣṇa’s view a grain of *bhakti* redeems the weakest and most sinful aspirant, and outweighs in value the highest forms of knowledge when love is absent from them.

To all men Kṛiṣṇa is impartial, desiring the welfare of all alike. All may approach him and win his gracious love; the fire is ever burning, ready without reserve to warm the hearts of all who seek its warmth. And those who come to him he loves; in them he dwells perpetually, and they in him. He delivers them from sin; justified by love, they are accounted

righteous and aided in that moral discipline that fits them for release. He gives them knowledge and true discernment, and power to keep what they have won. Love for the Lord conforms the votary to the likeness of the Lord ; like Kṛiṣṇa, the *bhakta* works for the welfare of the world ; his heart, filled with divine grace, goes out in selfless compassion and long-suffering to all ; the pain of all is his, their pleasure his. He finds contentment and delight in the society of those who love the Lord ; with them he converses about the Beloved ; together they praise him and glorify his name and give him reverent homage. So finally on the votary the light of perfect knowledge dawns ; and with that knowledge he enters into Kṛiṣṇa, for ever to enjoy unbroken union with his beloved Lord.

33. *Liberation.* In the Bṛihadāraṇyaka Upaniṣad¹ is found the following prayer :

‘ From the unreal (*asat*) lead me to the real (*sat*) !
 From darkness lead me to light !
 From death lead me to deathlessness (*amṛita*) !’

on which the text observes that the first two lines mean no more than the third.

This prayer perfectly expresses the Hindu conception of life in this world and of liberation. The contrast is absolute ; the outstanding fact of life is the sure prospect of death ; the dead are reborn, only to die again. The liberated return not again ; the state of release is a state of eternal freedom from birth and death, from the ‘ ocean of the mortal round ’.² The Christian ideal is positive—the fullness of eternal life ; the Hindu ideal is negative—deliverance from repeated birth and death.

It is the notion of this contrast that colours the many terms used in the Bhagavadgītā, and in Hindu literature generally, to express the state of liberation. Deathlessness (*amṛitatva*) used more than once.³ In contrast to the sickness that afflicts this life, that state is called ‘ the realm where no sickness is (*pada anāmayā*) ’.⁴ This world is transient, unreal, mutable ;

¹ i. 3. 28.

² xii. 7. *mṛityusaṁsārasāgara*.

³ So often in the Upaniṣads, e. g. Kena 13 and Kath. vi. 8.

⁴ Cf. Śvet. Up. iii. 10. The state of release is called *pada* by metaphor ;

that realm is indestructible (*akṣara*), everlasting (*śāśvata*), changeless (*avyayā*); here all is dark; yonder shines the light that is beyond the darkness; that world, bright with its own brightness, 'the sun illumines not, nor the moon, nor fire'.

So, too, in this mortal life man is ever troubled with restless desire; hence the state of liberation is described as perfect peace (*parā śānti*), the Calm of Brahman (*brahmanirvāṇa*),¹ and endless pleasure in contact with the Absolute (*brahma-samsparsa atyantā sukha*). In general contrast to this imperfect world, release is called the High (*para*), and the 'more excellent' (*nihśreyasa*).

This world is a world of delusion; men cling to the false idea of individual personality; release is realization of oneness with the All. Hence, liberation is to 'come to Brahman', to 'become' or to 'be Brahman', and, again, to 'come to the Supreme Person', in whose high Self are included all lesser personalities. This is the goal the man of knowledge seeks.

But the phrase most frequently used in the Gītā is peculiar to its doctrine of devotion. The votaries of Kṛiṣṇa Vāsudeva 'come to him', or 'enter his being'; release, once called 'that highest realm of Viṣṇu',² is now 'Kṛiṣṇa's supreme abode', and 'the peace whose end is calm, the peace that is in me'.

Argument.

The setting of the poem. The Bhagavadgītā forms part of the Bhīṣmaparvan of the Mahābhārata. The Epic is mainly concerned with the struggle for sovereignty between the Kauravaṣ and their cousins, the sons of Pāṇḍu. The struggle culminates in the battle at Kurukṣetra, where Śrī Kṛiṣṇa acts as the Pāṇḍava Arjuna's charioteer.

Dhṛitarāṣṭra, the Kaurava king, is blind. The sage Vyāsa (to whom the authorship of the Epic is traditionally assigned)

cf. also the uses of *gati* as 'goal' (see Skt. Ind.) and *sthāna* (viii. 28; xviii. 62).

¹ The word *nirvāṇa*, familiar in Buddhist literature, is not used in the pre-Gītā Upaniṣads; it occurs several times in the Epic, both in the sense of 'calm bliss' and in that of 'extinction'.

² Kāth. Up. iii. 9 (from RV. i. 22. 20) *tad Viṣṇoḥ paramaṁ padam*.

offers to open the blind king's eyes that he may watch the progress of the battle; but the king cannot bear to see his kinsmen slaughtered, and prefers to remain blind. The kingship has devolved on Duryodhana, the eldest of his hundred sons. Vyāsa then bestows on Saṁjaya, the king's minister and charioteer, the power of knowing all that takes place on the battlefield—even the thoughts of men's minds—that he may make a faithful report to the king. Thus, at the opening of the Bhagavadgītā, we find Dhṛitarāṣṭra questioning Saṁjaya about the battle; and the whole episode is related in the form of Saṁjaya's reply.

i. 1. *The question.* King Dhṛitarāṣṭra asks Saṁjaya to tell him about the battle.

i. 2–11. *The two armies.* Saṁjaya describes the situation. Duryodhana, now virtually king, speaks to his old military master, the Brāhmaṇa Droṇa, about the two armies as they stand opposite each other, ready for battle. He names the chief warriors on either side, and expresses his fear that the Kaurava host under Bhīṣma is inferior to the Pāṇḍava host under Bhīma. He exhorts his soldiers generally to stand firm and guard their captain.

i. 12–19. *The sounding of the conch-shells.* Bhīṣma sounds his conch-shell to encourage Duryodhana. This is the signal for an outburst of wild martial music on either side. Heroes are named who blow their conch-shells, and the tumultuous uproar is described.

i. 20–27 a. *Arjuna surveys the host.* The battle begins. Arjuna takes up his bow to fight, and asks his charioteer, Kṛiṣṇa, to set his chariot between the armies that he may survey them. Kṛiṣṇa complies, and Arjuna sees on either side relations, masters, and friends.

i. 27 b–47. *Arjuna's despair.* The sight fills Arjuna with pity and despair. He expresses his doubts to Kṛiṣṇa, and tells him he would far rather himself be slain than slay his friends and kinsmen. The fruit of victory can only be worldly power and pleasure, which cannot be enjoyed at such a cost. The Kauravas, it is true, are too blind with greed to share his feelings; they are criminals; but they are his kinsmen, and it

cannot but be sin to kill them. Disastrous results follow the destruction of a family; traditional rites and duties cease to be observed; the women are corrupted; inter-marriage takes place and castes are mixed, the ancestors no more receive the ritual offerings, and they, with all who slay and all the slain, go down to hell.

Arjuna declares once more that to fight would be a grievous sin, and with these words he drops his bow and arrows, sits on the chariot-seat, and abandons himself to despair.

ii. 1-3. *Kṛiṣṇa's rebuke.* Kṛiṣṇa blames Arjuna for an unworthy despondency, and urges him to cast it off and fight.

ii. 4-9. *Arjuna's request.* Arjuna again affirms his reluctance to fight against spiritual teachers and relations for worldly gain; it would be better for him to beg his bread. He accepts Kṛiṣṇa's censure, but still he does not understand where his duty lies. He asks Kṛiṣṇa to teach him.

ii. 10-25. *The distinction between Self and body.* Kṛiṣṇa begins to teach him. He first explains that he has blamed him as one whose grief is due to ignorance. As far as Arjuna's dim understanding goes, his words are wise; but the truly wise grieve for no man, dead or living, because they make a distinction between the body and the Self that dwells within the body.

The Self had no beginning and shall have no end. It passes from body to body and is unaffected by outward things. The Self alone, in the truest sense, exists; it knows no change and cannot be destroyed; its immaterial essence pervades the whole of this material universe; it is unseen, nor can it be conceived, or measured, or comprehended by any of the ordinary means of knowledge.

The body, on the other hand, has an end; not in the truest sense can it be said to be, body succeeds body as the raiment of the Self, just as in a single life one phase succeeds another. It is the body that is affected by such impermanent opposites as cold and heat, or pleasure and pain. The wise man entirely disregards these opposite influences, thus learning to isolate and realize the Self, and to release it from the round of birth and death.

Realizing, then, the distinction between Self and body, as seers of the truth perceive it, Arjuna should understand his grief to be misplaced. The Self cannot be hurt or slain.

ii. 26-28. *The common lot.* Even if this were not so, even if Self as well as body were capable of birth and death, grief would be out of place; for birth and death are the common and inevitable lot of man; all creatures come from the unseen, live for a while, and pass away to the unseen again.

ii. 29, 30. *The mystery of the Self.* Kṛiṣṇa concludes this part of his argument with a word of marvel at the mystery of the Self. So few there are who *see* it (with the eye of the mystic) that the seer is one at whom we must marvel; marvellous, too, the man who is able to *describe* what he has seen; very few are those who *hear* of it with understanding ears; and still—to those, at least, who only hear—the Self remains unknown, veiled in impenetrable mystery.

He sums up his teaching in these words: ‘Never, Arjuna, can this embodied Self be slain in the body of any; therefore for no being shouldst thou grieve!’

ii. 31-38. *A warrior’s duty when the cause is just.* Arjuna’s compassion is misplaced. Is indiscriminate slaughter, then, no crime? The act of killing must also be viewed from the point of view of *duty*. Kṛiṣṇa deals with Arjuna’s doubt: ‘My mind, perplexed, knows not where duty lies’ (ii. 7).

Arjuna is a Kṣatriya; it is his duty and privilege as a member of the warrior-caste to fight—not to pick unjust quarrels, but, when the cause is just, to defend his countrymen. The Pāṇḍava cause is righteous, the Kaurava cause unjust. For Arjuna the battle is ‘decreed by duty’, not merely caste-duty but also abstract right. A Kṣatriya ought to welcome such a fight; it is a privilege and leads to heaven. So far from fighting being sin, as Arjuna had feared, it would be sinful not to fight, dishonourable too, and in the world’s eyes cowardly.

Kṛiṣṇa concludes his plea for duty with renewed exhortation to Arjuna to fight; and he uses words which foreshadow his coming doctrine of the true attitude to action: ‘Hold equal pleasure and pain, gain and loss, victory and defeat; then gird thyself for the battle; thus shalt thou not gather to thee guilt!’

ii. 39. *Theory and practice.* The doctrine that Self and body are distinct, and Self indestructible and unmoved by outward things, is that of the Sāṃkhya School. To rest in Sāṃkhya doctrine only is to be content with theory, to be satisfied with knowledge, and to discard action altogether; and if no other point of view were put before him, Arjuna might be justified in putting aside the plea for duty on the ground that work of any kind, good or bad, must perpetuate for him the bond between body and Self. Kṛiṣṇa, therefore, proposes to add to the Sāṃkhya doctrine an exposition of Yoga method, a rule of life which teaches men to work, yet how to work in such a way that action will not cause rebirth. Sāṃkhya is theory, Yoga practice. Arjuna is bidden to put this theory into practice and so cast off the binding power of action.

ii. 40-46. *Yoga and the Veda.* Before entering upon his explanation of the method of work known as Yoga, Kṛiṣṇa pauses to contrast it with the old doctrine that centred round the ancient hymns (or the work-section) of the Veda. The Yoga system, once applied, leads on without pause to release; in it there is no uncertainty; the mind is set on a single object. The Veda, on the contrary, so far from leading to release, entangles those who put sole trust in its method of work and promise of reward still further in the net of this world; for it teaches men to work with a desire for recompense, whether in a temporary heaven or in a new embodied life. So various are these rewards, so various the works that lead to them, that the Vedic path is fraught with uncertainty and doubt.

Kṛiṣṇa speaks with contempt of the 'flowery speech'—the speech that cannot bear the one true fruit of release—spoken by witless fools who see nothing beyond the Veda; for the Veda is concerned with material rewards; it brings no message of release from this fleeting and illusory world. Kṛiṣṇa does not blame the Veda; he accepts it for what it is; he only blames those fools who cannot see that beyond and including the Vedic realm lies higher truth; they say 'there is naught else'.

The Veda is like a 'tank flooded with waters from all sides'.

The tank itself is small and bounded by its shores ; and from all sides there flow the boundless waters that cover it. Why should a wise man use nothing but the tank when all these waters are at hand from which it draws its limited supply ? So, too, in ancient days when only the teaching of the Veda was available, it served its purpose, leading men to better things within the prescribed limits of birth and death. But now a higher, all-inclusive knowledge has dawned, a wisdom offering deliverance from this transitory world. Now the wise seeker after truth will let the Veda lose itself in the flood of new enlightenment.

Kṛiṣṇa, therefore, urges Arjuna to rise superior to the Vedic realm, to leave material things behind, to pay no heed to pain or pleasure, to cast off all desire for wealth, to take his stand in eternal truth, and to be master of his soul.

ii. 47-53. *The Yoga method of work.* Kṛiṣṇa briefly expounds the Yoga system—the method of work with discernment, the practice of self-control, which leads to the realization of oneness with the Absolute. The two leading ideas, expressed as definitions of Yoga, are, first, Balance, and second, Skill in works.

‘To be of balanced mind’ is to view with complete indifference success or failure, which are the ‘fruit of work’. To work in a spirit of utter detachment from the result of work is ‘skill in works’.

This it is to work with discernment. The Vedic type of work and the Sāṃkhya method of inaction are far less valuable. The Yoga method of work cannot bring the agent back to rebirth, but leads on to release.

The practice of discerning work frees a man’s reason from delusion, and teaches him to rise superior to the perplexities of tradition, and finally to ‘stand unmoved and firm in contemplation of the Highest’.

ii. 54. *Arjuna’s question.* Arjuna asks Kṛiṣṇa how that man may be recognized who has reached these heights of steady contemplation.

ii. 55-71. *The perfect Ascetic.* Kṛiṣṇa replies. He draws a picture of the perfect Ascetic, and indicates the road to

attainment. He impresses on Arjuna the necessity of sense-control, and paints the dreadful fate of those who yield to sensual temptations.

The true Ascetic is one who puts away all desires as they enter from without; he has but one source of happiness and satisfaction; his only aim is to realize the Self. He is unmoved by pain and pleasure, or any passion. His senses are entirely removed from all sense-objects, just as the limbs of a tortoise are withdrawn within its shell.

This state is not an easy state to reach. Even wise men are carried away by the senses; but diligent starving of the senses will help one to attain; and when to this negative practice is added the positive inspiration of a vision of the Highest, the last vestige of sensual longing disappears. Thus sense-control, perfected by intentness on Kṛiṣṇa, is the most important step on the road to attainment.

But woe to him who allows his mind to ponder on the objects of sense! Such meditation breeds attachment and desire, and when desire is not fulfilled resentment clouds the reason. Delusion and forgetfulness follow in their turn; and, at the last, reason no longer discerns the difference between good and evil; and with the ruin of reason all is lost. Thus one who does not practise sense-control loses all judgement, power of reflection, peace and happiness; he is carried away helplessly by his senses, as a ship on the sea at the mercy of conflicting winds.

How different from this the placid serenity of the true Ascetic's mind, which no pain can disturb!

The Ascetic has conquered his senses; he sees clearly those truths which ordinary men cannot perceive; he moves with waking vision in a world that is dark as night to sensual men. The things of sense, the desires that enter the mind, affect him no more than one who is asleep; as rivers pour their waters into an ocean that yet remains unmoved and ever the same, so the influx of desires cannot move him. He isolates the Self; he realizes that all ideas of separate individuality and separate possession are illusory and vain.

ii. 72. *Release*. What is this peace? It is, while still alive,

to rest in Brahman, to identify oneself with the Absolute, free from all the delusion that springs from contact with the world. And to persist in this condition, and so to die, ensures the final bliss of absorption in the Absolute, rest in the Calm of Brahman, release from rebirth into the restless world.

iii. 1, 2. *Arjuna misunderstands*. Kṛiṣṇa has said, 'Far lower is work than the method of discernment'. He clearly meant, 'Work for reward is less excellent than work without desire'. But Arjuna misunderstands him and now asks, 'If the method of discernment, or knowledge without action, be held by thee more excellent than work, why dost thou urge me to work? And if I must work, why should I do this violent, distasteful work of war?' He complains that Kṛiṣṇa's teaching is confusing, and asks for a plain statement.

iii. 3-8. *All men must work*. Kṛiṣṇa in reply refers to the knowledge-method known as Sāṃkhya, and the work-method known as Yoga, which together form the twofold complementary system of which Kṛiṣṇa long ago was the author.

Some kind of work is inevitable; indeed, it is only by doing his duty that a man can reach that perfect state when action no longer hinders liberation. Theory is useless without practice; nor is it possible to remain inactive; for the proper function of the not-Self is action, and as long as the Self remains embodied, man is compelled to work. If a man tries to do nothing and yet allows the mind to dwell upon objects of sense, he is a fool, because he fails to realize that the mind, at least, is at work; a hypocrite, too, because the unseen mind is busy about sensual things while he appears to be austere. The right method is the reverse of this—sense-control combined with action, provided that action be without desire.

Some kind of work, then, is inevitable and right, without work life cannot be sustained; so work is better than inaction.

iii. 9-16. *The importance of sacrifice*. What kind of work is right, in general, for all men? What kind of work offers no hindrance to release? 'Work done for sacrifice.' Kṛiṣṇa quotes an ancient passage to the effect that when man was created, the Creator ordained the method of sacrifice for the support of life. The relation between the Lords of Heaven

and man was one of mutual favour. Sacrifice to them procured for man 'the gift of food. As, then, such work is necessary as is for the sustenance of the body, the work of sacrifice is of the first importance.

The whole order of creation turns on sacrifice. From the one Imperishable Absolute, in 'which all things consist, proceeds the not-Self (here called Brahman), whose function is activity; sacrifice is the work of the greatest importance, for in response to sacrifice the Lords of Heaven send rain, and hence the food on which man lives. Thus the whole cycle of creation—the all-pervading Brahman itself—turns continually on the work of sacrifice; and all who wish to do their proper work should, not neglecting sacrifice, 'turn with the wheel thus turned'.

iii. 17–20 a. *Perfection attained through work.* It is true that the man who has reached the Brahma-state, and is satisfied with Self alone, abjuring not-Self and all its works, has no work that he *must* do, if work be held to involve motive and active will. He has no end to gain himself, nor need he rely on another. But one who, like Arjuna, is but setting out on the path of action, and has not yet reached the final stage when necessary work is done but motive is completely abandoned, must do his duty; even as did Janaka of old and other such aspirants, who wished to retire from the world, but remained at their posts for the good of other people, thus attaining perfection through work.

iii. 20 b–26. *Work for example.* Work should be done, too, even by high adepts, for the sake of example. If those who know the truth desist from work, the ignorant will follow their example; so for the guidance of the world the wise must work. There is no work incumbent on Kṛṣṇa himself, nor anything that he can gain by action; yet he continually works because men follow his example, and general inaction would cause the ruin of the world. Thus even the wise should work lest the minds of the ignorant should be unsettled. Wise and ignorant alike must work, the former without desire.

iii. 27–32. *The Self does not work.* Kṛṣṇa now explains

that 'discernment' does not imply inaction, but action performed in such a spirit as to be no hindrance to release. It is not the Self that works, but not-Self; and if a man would attain to non-attachment, he must realize this fact. Thus the wise man who works as an example to the ignorant is one who 'knows the whole', while the ignorant 'know in part'. If, then, Arjuna would fight without desire or hope of reward, he must understand that the work he seems to do is really done by not-Self. This is what Kṛiṣṇa means when, identifying himself with not-Self, he says, 'Cast off all works on me'. This must be done by fixing the thoughts on the Essential Self, that is, on the all-pervading universal Self, which, as distinct from not-Self, is actionless, and is manifested as the Self of individual beings. So only will he realize that all notions of individuation and separate possession are meaningless, and realizing this will do his duty in the battle.

Simple-hearted men of faith who follow Kṛiṣṇa's teaching find work no bar to liberation; but men of envious heart who reject this doctrine are ignorant and witless, and their end is ruin.

iii. 33-35. *Nature and duty.* Finally, Kṛiṣṇa explains why he bids Arjuna do this special work of war, violent and distasteful though it be. Each man possesses his own special nature whose promptings it is idle to defy. It is possible to hanker after other duties; all things that touch men through the senses may be classed as attractive or repulsive; but these passions of love and hate, these wanton likes and dislikes, must be sedulously resisted. A man must do the duty which his own nature bids him do, even though he recoil from it with disgust, fancying that he can do another's duty better; even though the performance of his duty lead him to death, still he must do it; violated nature takes revenge; the man who shuns his duty—the Kṣatriya who refuses to fight—courts destruction.

iii. 36. *Arjuna's question: What is the cause of sin?* Arjuna asks Kṛiṣṇa to explain the cause of sin. If each man's special nature constrains him to do his special duty, what power is it that makes him sin? For this power also seems to exercise

compulsion, leading a man to do wrong when he approves the right.

iii. 37-43. *Desire and wrath the cause of sin.* Kṛiṣṇa explains that the cause of sin is also to be found in Nature, or not-Self. It is desire for what is pleasant, and resentment when that is withheld. Both these, desire and wrath, are caused by the Strand of Energy, by the predominance of restless activity. It is this twin passion that obscures all knowledge, like smoke that hides the fire, like dirt that clouds the mirror, like the membrane that conceals the foetus; it devours like an insatiable fire; constantly changing, it is hard to apprehend.

Yet this passion must be conquered. It has its seat in all that is not Self—the senses, the mind, and the reason; but though it has no place in Self, the passion can delude it, and can destroy both what is learnt and what is known by direct experience. It must be stifled at birth by sense-control. Mind can control the senses, and the reason mind; but only when the Self, which can control the reason, exercises its restraint—only when the highest Self steadies and controls the natural self of man—can desire and wrath, the cause of sin, be conquered.

iv. 1-3. *The antiquity of Yoga.* Kṛiṣṇa declares that this doctrine of Control with selfless work is no new doctrine; he himself expounded it long ago to the forefathers of the human race; they handed it down from one generation to another, till with long lapse of time the knowledge of it was lost. Now once more he is teaching this high mystery, and Arjuna has been chosen as his pupil; for Arjuna is his votary and friend.

iv. 4. *Arjuna's question.* Arjuna asks how Kṛiṣṇa, his own contemporary, could have taught the earliest of mankind.

iv. 5-8. *Kṛiṣṇa's descents.* Kṛiṣṇa in reply more fully reveals his person. Both he and Arjuna have many times been born; yet Kṛiṣṇa's births differ from those of other men. He can remember all his former lives, while others have forgotten. He is in truth for ever unborn, yet in this age and in that he comes to birth. His essence is unchangeable, yet by virtue of his power of delusion he appears in the world of men in

various forms. He is the Lord of all beings—Lord, too, of that not-Self, by controlling which he comes to birth and works. Why does he come thus to birth? To re-establish right when wrong prevails; to guard the good and to destroy the wicked.

iv. 9, 10. *The knowledge of Kṛiṣṇa's birth and work.* To know the birth of Kṛiṣṇa, his superhuman birth and work, is truest knowledge, that leads the knower to release and into Kṛiṣṇa's very being after death. This knowledge is a moral discipline; it cleanses from all passion and desire; the aspirant to such knowledge must cast himself in full reliance upon Kṛiṣṇa, and become his devotee, instinct with him.

iv. 11, 12. *Kṛiṣṇa's favour.* All men, with knowledge or without, must follow Kṛiṣṇa's path; and all who come to him he meets with gracious favour, granting to each his heart's desire. Even such men as know no better than to sacrifice with expectation of reward to Vedic deities find what they seek by Kṛiṣṇa's grace.

iv. 13-15. *Kṛiṣṇa's desireless work.* Kṛiṣṇa has ordained that there shall be four castes, each with its different nature and resulting duty. This work—the institution of the four-fold order—was done by Kṛiṣṇa, yet inasmuch as he is quite without desire, works are for him no works; they leave no stain, they do not bind his changeless being. Those who know Kṛiṣṇa thus, and like the ancient aspirants work as he works, find work no hindrance to release.

iv. 16-23. *Work and No-work.* Kṛiṣṇa now sums up much of what he has said with a question and a cryptic answer.

'What is Work? What is No-work?' This is the question, whose answer is obscure, even to the wise, but so important that the understanding of it leads to liberation. It is vital, however difficult it may be, fully to grasp the nature of Work, No-work, and Bad work.

'He who in Work sees No-work, and in No-work Work—he is the man of judgement among men.' This is the answer. He, then, is wise who understands that, though he seems to work, it is not he—his real Self—that acts, but only not-Self, with which Self has no concern; who also knows that the complete abandonment of work is not only ill-advised but impos-

sible—that true inaction involves selfless work. In other words, that Sāṃkhya and Yoga are systems complementary, not mutually exclusive, as theory and practice cannot be divorced.

Hence work without attachment and desire, performed with independence and contentment, counts as no work for purposes of release. The man who works without desire, whose work is burnt up in the fire of the knowledge that the Self is actionless, who keeps his thoughts controlled and calls nothing his own, who only does inevitable work, untouched by passion, outward circumstance, success or failure—he is not bound to this world by works. ‘If a man be free from attachment, if he have won deliverance from things of sense, if his mind be firm-fixed in knowledge, if all his action be for sacrifice, then is his work entirely dissolved—it is no work.’

iv. 24. *Sacrifice is Brahman.* The verse last quoted looks back to iii. 9, where Kṛiṣṇa has emphasized the importance of sacrifice. In that passage ‘sacrifice’ bore its ordinary sense; the offering was material, and bore material fruit. Kṛiṣṇa now proceeds to develop the idea of sacrifice, including in its scope all kinds of worship and devotion, every one of which—provided it be performed with knowledge—will lead the worshipper to eternal Brahman—to release.

He has already (iii. 14, 15) taught that work and sacrifice proceed from Brahman, where Brahman means not-Self. He now identifies the act of offering, the gift, the sacrificer, and the sacrificial fire with Brahman. Work is performed by not-Self; the apparatus of sacrifice is material; even he who sacrifices, in so far as he is agent, is not-Self; and he who realizes this truth and contemplates it must, though engaged in sacrificial work, find ultimate release in Brahman. This is the ‘knowledge’ wherein the mind must be firm-fixed when a man ‘acts for sacrifice’.

iv. 25–33. *The importance of knowledge to the value of sacrifice.* Kṛiṣṇa now mentions various forms of worship, all of which may be called ‘sacrifice’: worship of the Lords of Heaven with offerings; offering made to no defined deity, with Brahman only in the worshipper’s mind; worship with various forms of sense-control; worship with inaction as complete as

possible; worship with material offerings and liberal gifts; with austerities, with ascetic performance of duty, with a life spent in the acquisition of knowledge and the study of the scriptures; worship with different forms of breath-control; all such worshippers, if they be 'knowers of sacrifice'—if, that is, they worship with the knowledge that all sacrifice is Brahman—are freed from sin and go to 'Brahman which is from everlasting'. Not even in this life can success attend the man who does not worship; much less can such a man win liberation.

'Thus manifold', he concludes, 'are the sacrifices outspread at the gate of Brahman'; all these various forms of worship lead to release, provided only that the worshipper continually apprehends the truth that they are 'born of work', that not-Self acts. The mere material sacrifice, performed with gross desire for reward, is little worth; far better is the 'sacrifice of knowledge', worship offered with the knowledge of its essential nature; the power that action lacks is supplied by the knowledge with which it is performed.

iv. 34. *How to win knowledge.* How can this knowledge be acquired? Wise men who have already won it will teach the aspirant, if he approach them in a spirit of service and reverent inquiry.

iv. 35-41. *In praise of knowledge.* Knowledge for ever removes delusion; the knower gains a vision of the oneness of all beings; he sees that all are one with him, and that he and all are one with Kṛiṣṇa. Knowledge destroys all sin and burns up works; it purifies the knower's self. Knowledge is to be won by single-hearted men of faith, who hold their senses in control; and when they gain it, they very quickly come to peace. Ignorance and doubt ruin a man in this world and the next, and rob him of true happiness; but that Ascetic who, undisturbed by doubt and master of himself, works without desire, though he may work, does not return to birth.

iv. 42. *The lesson applied.* Kṛiṣṇa applies the teaching to Arjuna. If there is doubt in his heart whether it is better to fight or abstain, that doubt is the child of ignorance. Let

him destroy it with knowledge as with a sword; and realizing that for him to worship is to fight, and that it is not his true Self that fights, let him perform his duty, rise, and fight!

v. 1. *Arjuna's question: renunciation or performance of works?* In the course of his teaching Kṛiṣṇa has two or three times mentioned renunciation of works; on each occasion he has seemed to combine this idea with that of practical performance (iii. 4, 30; iv. 41). This combination of renunciation with practice is very perplexing to Arjuna. He therefore asks Kṛiṣṇa to tell him plainly which of these two is better—the path of renunciation or the path of performance of works.

v. 2-5. *True renunciation and true performance are not opposed.* Kṛiṣṇa at first answers Arjuna's question as though renunciation and practice could really be divorced. Either path, he says, will lead the aspirant to highest bliss; yet, if a choice be made between the two, the acceptance and performance of duty is the better way.

He then proceeds to correct Arjuna's idea of renunciation. Who is the true renouncer? Not he who attempts to remain completely inactive, but he whose work is done in a spirit of detachment; he who neither hates nor loves. Renunciation is a mental attitude towards work; it is 'freedom from the pairs', and he who works in such a spirit finds release.

It is therefore a mistake to suppose that the Sāṃkhyan method, which emphasizes renunciation, and the method of the Yogins, which recommends practice, are mutually opposed. Rightly viewed, renunciation implies practice, and practice renunciation; for renunciation is the casting-off of all desire in work, and practice is work with all desire renounced. Such difference as may exist is one of emphasis alone, and he who *rightly* follows one will reap the blessed fruit of both.

v. 6-12. *The virtue of right performance.* If again renunciation be regarded as possible apart from practice, still (as Kṛiṣṇa has already said) the latter method is to be preferred; it is easier and more certainly successful. The practice of the Yogin purifies the heart, subdues and overcomes the passionate senses; it leads to such enlightenment that the aspirant realizes

his own essential oneness with all beings, and though he perform all the natural functions of life, understands that it is not he that works, that action has no more influence on his true Self than water on the lotus-leaf whereon it lies. He knows that body, mind, intellect, and senses are the agents, not his Self; he gives up all attachment to the fruit of work; thus gradually he purifies himself and wins to final peace. Not so the man who works, but follows not the path of true performance, bound to this world by the chain of desire.

v. 13-17. *The enlightened Self.* Hence true renunciation and true performance are one. He who 'renounces *with the mind*, all works' acts, and renounces action too. To what do such renunciation and such practice lead? To realization of Self and a knowledge of the Supreme as one with Self. Kṛiṣṇa now describes the state of the enlightened Self.

The enlightened Self sits at his ease as master of the body, the 'city of nine gates'. No connexion has he with work, or fruit of work, or good or evil deeds. Ignorance that obscures the truth, confounding Self with not-Self, is now entirely dispelled; true knowledge, dawning like the sun, throws light on 'That Supreme'—the Self of all; the Ascetic then identifies himself with That; and thus by knowledge cleansed goes to that place whence there is no return.

v. 18, 19. *All beings are one.* If the enlightened Self is one with Brahman, the Great Self of all, how will he view the Selves of other beings? The Selves of all are one, and all are Brahman. Thus, in whatever body Self, or Brahman, may lie, that Self is ever the same—one Brahman. Again, the Self that lies in any body partakes no whit of that body's defects; the Self has no concern with work or good or evil deeds. Brahman, then, is 'without fault and equal' in all; and the enlightened Self, who 'rests in Brahman', will view as one all men and sentient beings—the high-born Brāhmaṇa and the lowest outcaste, the sacred cow, the kingly elephant, and the uncleanest dog.

v. 20-28. *The Calm of Brahman.* Kṛiṣṇa continues his description of the enlightened man, who realizes Self as one with Brahman, truly released from bondage even before death.

The marks of such a man are balance and steadfastness of judgement, clearness of vision, independence of external things, and utter satisfaction in the Self. The happiness he knows can never perish, unlike the fleeting pleasures of the senses that only bring forth pain. Even before his death he can withstand the sinful impulse, born of desire and wrath. True joy and inward light, control and confidence—all these are his who knows and dwells in Brahman; 'the Calm of Brahman compasses him about', that Calm where all desires are stilled; and knowing as he does that all are one, his joy in Self involves delight in every sentient being's welfare. Such men will love to abide in ascetic contemplation.

v. 29. *Devotion.* Finally, Kṛiṣṇa reminds Arjuna of the place of devotion to the Lord. The man who does his duty in a spirit of renunciation, and rises gradually to heights of mystic contemplation, must ever remember that all his sacrifice of work and knowledge, all his service of self-discipline, are paid to One who 's Great Lord of all the worlds, the Friend of every living being—Kṛiṣṇa himself.

vi. 1, 2. *Renunciation and practice are one.* Kṛiṣṇa reiterates more clearly his statement that true renunciation and true practice are one; the man who walks on the twofold path is he who does the work that must be done, provided always that he does it without desire, not he who adopts the method of the so-called renouncer, and does neither sacrifice nor any other kind of work. True renunciation is renunciation of *purpose*.

vi. 3, 4. *The journey and the goal.* There are grades of attainment on the twofold path. The Ascetic who fulfils every duty in the right spirit will find that his performance of work has proved a means towards the attainment of more perfect self-control. Thus 'scaling the heights of Control', he will reach a state of comparative quietude, a state wherein work will become less and he will be able to devote himself more constantly to meditation, a state which is the means to final liberation.

vi. 5-9. *The conquest of the lower self.* How may these heights be scaled? By conquest of the lower self. In every man

there are two selves, the higher and the lower. The higher is that conscious Self, which seeks to be delivered; the lower is that aggregate of mind and matter, which, with the higher Self, forms the separate being.

The lower self must co-operate with the higher Self in its own conquest; for when the lower self is conquered and controlled, it proves to be the higher Self's best friend; but when the lower self resists the mastery of the higher, it drags it down and hinders its liberation. Thus, 'self alone is friend of Self, and self alone is enemy of Self'.

So when the lower self is conquered, peace follows. The higher Self, unmoved by outward circumstances, is free to contemplate the Highest. The Ascetic whose higher Self has vanquished the lower attaches no special value to any material object; nor does he make distinction between various kinds of men, whatever be their attitude or relation to himself, whether they be good or bad.

vi.10-17. *The habit of control.* Kṛiṣṇa amplifies what he has touched on in the closing verses of the last Reading—the physical conditions which will best help the Ascetic to attain these heights of contemplation. He speaks also of the correct mental attitude induced by the position of the body, of the spirit of devotion to himself that should characterize all contemplation, and of the moderation that the Ascetic should in every habit of life display.

The practice of control should be as regular as possible. The Ascetic should, by giving up all possessions and entertaining no hopes of any future material gain, preserve a mind entirely detached from the things of this world. He should choose a place for meditation removed from other men. The seat must be carefully chosen—neither very high nor very low—and in a place ceremonially pure; on it should be set the holy *kuśa* grass, a deerskin, and a cloth. There he should sit in an upright position, steady and motionless, and by keeping his eyes fixed on the tip of his nose he should ensure the steady concentration of his thoughts.

Thus sitting the Ascetic will so tranquillize his mind that neither fear nor lust may move him. All earthly thoughts will

vanish, and one thought only—the thought of Kṛiṣṇa—will dominate his mind, so shall he gain ‘the peace whose end is Calm, the peace that is in Kṛiṣṇa’.

Moderation must be the watchword of the Ascetic’s daily life; in food, in sleep, in work, in recreation, neither excessive abstinence nor yet indulgence. It is the temperate man who is master of that control which banishes all sorrow.

vi. 18–28. *The perfect Ascetic.* Kṛiṣṇa describes the marks of the successful Ascetic. Thought is subdued; desire is dead; he contemplates the Self alone; like the flame of a lamp that in a windless place burns clear and steady with a single tongue, his thought is fixed on Self in pure contentment. He passes beyond sensual pleasure to that high mental bliss found only in unshakable perception of the truth; a bliss more excellent than any other bliss, not to be overcome by any pain. Yoga is Union by Control—‘disunion from union with pain’.

The conquest of the fickle mind by Self; the casting-off of all desire, and of all thoughts that lead to such desire; concentration on the Self alone—these lead a man to quietude and peace and highest bliss. Thus gradually the persevering aspirant reaches that state where he is one with the stainless Absolute.

vi. 29–32. *Progressive meditation on the Self.* Kṛiṣṇa sums up the Ascetic’s progressive meditation on the Self.

First, he beholds the universal, all-pervading Self as one unalterable essence dwelling in all sentient beings. In that Self all live and move and have their being.

Next, he identifies that universal, all-pervading Self with Kṛiṣṇa, the Blessed Lord, the object of devotion, the gracious friend of every votary.

Thus he begins to realize that he who enjoys the vision of the oneness of all Selves, and the knowledge that that one Self is Kṛiṣṇa, to whom devotion is due, must himself be one with Kṛiṣṇa, in whatsoever state he may chance to be—high or low, rich or poor, worldly-wise or foolish, active or contemplative.

Then, understanding that all Selves are one, his sympathies extend to all the world, to every sentient being; their pleasure is his own, their pain his own.

vi. 33, 34. *Arjuna's question: the fickle mind.* This teaching is too high for Arjuna. How, he asks, can a mere man, whose mind is prone to wander, riotous, violent, stubborn, and hard to check, hope to attain such tranquillity and such control?

vi. 35, 36. *The answer.* Kṛiṣṇa admits the difficulty of attainment, but claims that by repeated practice and the conquest of desire the mind may be subdued. Effort will conquer and control the thoughts, provided that the aspirant follows the method taught by him.

vi. 37-39. *Another question: the unsuccessful Ascetic.* Arjuna puts another question. What if the aspirant possesses enough faith to set him on the way of control, and yet falls short of that subdual of passion and desire which alone can bring him to the goal? He has lost the rewards that attend the lower path of worship with desire; and equally he fails to win the heights that lead to Brahman and release. Does such a man not come to nought like a divided cloud? Kṛiṣṇa alone can resolve his doubt.

vi. 40-45. *Reassurance.* The unsuccessful aspirant is not destroyed, in this world or the next. A good man cannot come to an evil end. That man who strives to walk on the path of control and fails in his endeavour goes when he dies to celestial regions and after many years is born again. Birth generally takes place in some family of pure or wealthy men; more rarely in a family of wise Ascetics. Thus born again, he finds himself at the same point of the ascent towards Brahman as he had reached at the close of his former life; thence he progresses on the upward path. So strong is the power of control that he is borne up and on, whether he will or no; his mere desire for progress in control bears him beyond the influence of Vedic ritual. Much more, then, he who strives with earnest effort, perhaps through many births, reaches perfection and goes to the Supreme.

vi. 46, 47. *Balance of personality.* The true Ascetic is more excellent than he who merely practises austerities; he is austere, but he is more than that. The Ascetic is more excellent even than he who knows; he knows the truth, but does

not rest content with knowledge; he, too, is wise, but he is more than that. The Ascetic is more excellent than he who works after the Vedic plan with longing for reward; he is a worker, but he is more than that. Austerity, knowledge, action—all these are found in the Ascetic; and with all these their crown—devotion to the Lord. Of these essential elements in the character of the well-balanced Ascetic the most important is devotion.

vii. 1-3. *Kṛiṣṇa promises to impart the knowledge of himself.* The first six Readings have been chiefly concerned with the doctrine of work without desire. To work thus is to work with knowledge and devotion; and the closing verses of the sixth Reading have emphasized the need of these three elements—work, knowledge, and devotion—in the character of the true Ascetic, the man of perfect balance.

Kṛiṣṇa now proceeds to answer the question—What is this knowledge, what is this mystic experience, which the Ascetic must possess? And because the object of knowledge is Kṛiṣṇa himself, who is Brahman and the Lord and all created things, this question involves another—What is devotion, and who is the true devotee?

He opens, then, with the statement that he is about to teach Arjuna how he may fully know him, provided his search be made in the spirit of devotion and with the practice of desireless work. He will declare the meaning of true knowledge—both intellectual and immediate—the ultimate knowledge of himself, towards which few strive, and which still fewer reach.

vii. 4-7. *Kṛiṣṇa's two natures.* Kṛiṣṇa explains himself. He has two natures. The lower nature is divided into eight parts—the five elements, mind, reason, and individuation. The higher nature is that all-pervading principle of life which is the support of all existing beings. Of these two natures all creatures are born, and Kṛiṣṇa is the cause of all origin and dissolution. He is supreme; on him the universe depends, as do the gems that form a necklace on the thread that binds them together.

vii. 8-11. *Kṛiṣṇa the essence of each existing thing.* Kṛiṣṇa

explains by means of a few typical examples—the elements, the sun and moon, the Vedas, and various types of men—that in every form of existence he is that essential element that makes it what it is.

vii. 12-14. *Kṛiṣṇa and the Strands*. The three constituents, or Strands, of not-Self—Purity, Energy, and Darkness—are from Kṛiṣṇa; inasmuch as they form but his lower nature, he is greater than they; he includes the Strands in his being, but they are not co-extensive with the Supreme.

Not-Self with its three Strands veils from the world the higher, unchanging essence of Kṛiṣṇa: none but his votaries can pierce the veil.

vii. 15. *The state of evildoers*. Kṛiṣṇa describes those who are not his votaries and cannot pierce the veil.

vii. 16-19. *Four types of votary*. Kṛiṣṇa names four types of votary—one who seeks relief from trouble; one who is entering on the path of knowledge; one who desires material gain; and the man of knowledge. While all these types are high, the highest and the dearest is the last. The man of knowledge, ever working in the spirit of control, intent on Kṛiṣṇa and on him alone, is Kṛiṣṇa's truest votary. He in the end will pierce the veil, and see that Kṛiṣṇa Vāsudeva, appearing on this earth in mortal guise, is no less than Brahman, the Absolute, the All. Such mighty souls are seldom found.

vii. 20-23. *Kṛiṣṇa and other Heavenly Lords*. Kṛiṣṇa explains his attitude to those who worship other Heavenly Lords. Seeing that he himself is All, such worshippers ignorantly worship him; as each worships, so he fares; the object of such worship is but a 'form', or 'body', that has an end; and he who worships such a form goes to the heaven of his deity, thereafter to return to earth. It is Kṛiṣṇa who confirms the faith of each, and Kṛiṣṇa only who grants the rewards each seek. Wise men who worship Kṛiṣṇa with devotion come to him and win release.

vii. 24-27. *The power of delusion*. Kṛiṣṇa returns to the subject of the ignorance of the world, deluded even from birth by the influence of passion and the 'pairs'. Misguided men believe that he is naught beyond his lower nature, first

unmanifest and then becoming manifest. They do not understand the living, spiritual aspect of the Supreme, changeless and unborn. Kṛṣṇa's knowledge of all beings is timeless and complete; man's knowledge of Kṛṣṇa is partial and imperfect.

vii. 28-30. *The object of knowledge.* But Kṛṣṇa's votaries are freed from this delusion, and know him as he is. They know him as the Absolute, from which proceed the all-pervading Self and active not-Self. They know him as the underlying essence of all being, all deity, and all sacrifice. And such as persevere to the end with this high knowledge know him in very truth.

viii. 1, 2. *Arjuna's question.* Kṛṣṇa has used terms which Arjuna does not understand. He asks him to explain them, and in what way he is to be remembered by Ascetics at time of death.

viii. 3-5. *Kṛṣṇa explains.* Kṛṣṇa's reply is concise and categorical. Brahman is Supreme and Imperishable. Brahman's proper being, or nature, is Essential Self—the universal Self, manifest in every individual. Work—the activity of not-Self—is a creative force. Not-Self, Kṛṣṇa's lower nature, is Perishable Existence. Essential Deity is the Person. Kṛṣṇa, as God Incarnate, is present in the sacrifice, and is himself the object of man's worship; his very life on earth is sacrifice. Those who die remembering him go surely to his being.

viii. 6, 7. *The importance of remembrance at the last hour.* Kṛṣṇa expands the subject last mentioned; the importance of remembering him, or the Person, or the Imperishable Brahman, at the moment of death. Arjuna must fight; and as no warrior knows at what moment in battle he may meet his death, Arjuna must at all times let his thoughts dwell on Kṛṣṇa; for a man surely goes at death to be made one with that very being whereon at the end he thinks.

viii. 8-10. *Remembrance of the Person.* The Ascetic who meditates on the Supreme Celestial Person will go to him at death.

viii. 11-13. *Remembrance of Brahman.* Kṛṣṇa speaks of

the Supreme Imperishable Brahman, and explains how men by ascetic practice remembering him—Kṛiṣṇa, as one with the Supreme—and repeating the sacred syllable OM, which is Brahman, may go upon the highest way and reach the highest goal.

viii. 14–16. *To come to Kṛiṣṇa is release.* Kṛiṣṇa is easy of access to that Ascetic who with ceaseless and single-hearted devotion meditates on him. Those who come to him have won release and come not again to birth; but those who at death reach any other world—even that of Brahmā—must be born again.

viii. 17–19. *The Day and Night of Brahmā.* Why must those who win the realm of Brahmā, or a lower realm, be born again? Because Brahmā himself and all the lesser deities are limited by time. At the beginning of each period of a thousand Great Ages the world comes forth to manifest existence, and when each such period ends, returns to the undeveloped state, therein to rest for an equal space of time. The period of manifest existence is Brahmā's Day; the period of non-development is Brahmā's Night; and because at the coming of each Day the selfsame separate beings come to birth as were dissolved when Night approached, Kṛiṣṇa has said that all who reach the realm of Brahmā or any lower realm are subject to rebirth.

viii. 20–22. *The higher Unmanifest.* But Brahman is an Unmanifest, higher than that unmanifest not-Self. Brahman does not come and go, but is for everlasting; and, unlike those separate existences which are the lower unmanifest in manifestation, imperishable. This is the Supreme Person; all things are in him, and he in all. This is Kṛiṣṇa's highest dwelling-place. Therefore, when single-hearted votaries reach this Unmanifest, they are no longer subject to rebirth.

viii. 23–27. *The two ways.* It is better for the Ascetic to die when the deities of light are in the ascendant, during the day, while the moon waxes, and when the days are growing longer; for one who dies at such a time goes by the 'path of the Heavenly Lords' to Brahman, and does not return; while he who dies when the deities of darkness rule, goes by the 'path

of the Fathers', reaches the light of the moon and returns to earth again.

viii. 28. *The Ascetic passes beyond Vedic reward and wins Brahman.* The Ascetic who knows all that has here been taught passes beyond such reward as the Veda promises for works of merit, and reaches the supreme and primal realm of Brahman, whence there is no return.

ix. 1-3. *The Royal Mystery.* Kṛiṣṇa leads Arjuna one step further towards spiritual knowledge and direct experience. He announces that he is about to teach him the 'Royal Science' or 'Royal Mystery'—the identity of Kṛiṣṇa, the Incarnate Lord, with Brahman, the cause of all. This knowledge is of liberating power. Final illumination dawns on one who worships the Incarnate with this knowledge. The Royal Mystery is no mystery to one who will devote himself to Kṛiṣṇa with faith; such devotion is consistent with the right performance of duty. Compared with the direct contemplation of the Absolute, without the medium of incarnation, this method of worship is very easy to practise. This knowledge, pure and high and changeless, Kṛiṣṇa teaches to Arjuna because he is a man of faith; the faithless who will not accept it do not win release but return to birth again.

ix. 4-10. *Kṛiṣṇa as Brahman.* Kṛiṣṇa proceeds to expound the Royal Mystery. This he does implicitly, substituting his own person for the Supreme. It is he who as Essential Self pervades the universe; it is he who as Essential Being supports all beings, which, while they dwell in him (for not-Self is his), yet dwell not in him (for not-Self touches not his Self); he does not dwell in beings, for he is transcendent and unaffected. Not-Self is his, and under his control and guidance brings forth the world from time to time and again dissolves it into the Unmanifest. Thus is expressed his power as Lord—a work which, done without attachment, cannot bind him.

ix. 11-14. *Scorn and devotion.* Those who see no further than Kṛiṣṇa's human form, and therefore scorn him, are fools; their hope, their work, their knowledge—all are vain; and they are doomed to pass to lower forms of life. But those who

understand the Royal Mystery, that Kṛiṣṇa is one with the Supreme, worship him alone with earnest steadfastness and single-hearted devotion.

ix. 15-19. *Various aspects of Kṛiṣṇa.* Others worship with the knowledge that Kṛiṣṇa is one with all beings and at the same time free from contact with any ; in truth, his aspects are innumerable. He is every form, every part, every act, of sacrifice ; he it is by the union of whose natures, spiritual and material, the world comes into being. He is the pure object of knowledge ; the Vedas, and OM, their essence ; he is the way and the goal ; he supports and rules the world ; he watches every action ; in him all find their dwelling-place and refuge ; he is the friend of all. From him all things proceed, into him return, and in him rest. He is the seed of life that never dies. He it is who controls the elements. Himself imperishable, he yet perishes as separate existences. He is all that is—the manifest effect ; and all that is not—the unmanifested cause.

ix. 20-25. *Kṛiṣṇa as Essential Deity.* It is because all Deity is centred in Kṛiṣṇa that those who worship the Vedic Lords of Heaven, or even the Fathers or the Ghosts, meet with the reward they seek ; for in truth, though unconsciously, they are worshipping Kṛiṣṇa. Thus, followers of Vedic ritual enjoy a period in heaven ; but these with all who worship any but Kṛiṣṇa himself must return again to this world ; only to his own votaries does Kṛiṣṇa grant the power to win and hold that knowledge which shall lead them on to his own being.

ix. 26-33 a. *Devotion.* (a) *The Law of Devotion.* Every action, be it work, eating, sacrifice, charity, or mortification, must be performed as an offering to Kṛiṣṇa ; however poor or simple the offering, it is acceptable to him, provided only it be made with love and earnestness. (b) *The Fruit of Devotion.* Devotion leads to release and entry into Kṛiṣṇa's being. (c) *Kṛiṣṇa and the votary.* In Kṛiṣṇa is no partiality ; but he who approaches him with devotion dwells in him, and Kṛiṣṇa in his votary. (d) *The moral effect of Devotion.* Devotion quickly leads the sinner to righteousness, and so to imperishable peace. (e) *The comprehensive nature of the path of De-*

votion. The way of devotion is not only for the higher castes ; the lower castes, and women too, may by devotion win release.

ix. 33 b, 34. *The application*. Kṛiṣṇa applies his teaching to Arjuna. 'Do thou', he says, 'who hast been born a man in this transient, joyless world of men, make me thine object of devotion ; so shalt thou come to me !'

x. 1. *Further instruction*. Kṛiṣṇa tells his friend and votary, Arjuna, that he is about to continue the revelation of himself.

x. 2-7. *Kṛiṣṇa, Transcendent Source and Immanent Power*. Kṛiṣṇa proceeds with the revelation of himself. He is the birthless origin of even the Lords of Heaven and the Great Seers ; the progenitors of the human race sprang from his mind ; and he who knows him thus is freed from sin. Moreover, in whatsoever state of being each man finds himself, whether it be good or evil, of that Kṛiṣṇa alone is the dispenser. The true Ascetic knows the Lord's transcendence as the origin of all, and his immanence in all created things, which owe their several qualities to Kṛiṣṇa's present power.

x. 8-11. *Knowledge and devotion*. Knowledge of Kṛiṣṇa as transcendent and immanent Lord leads man to devotion ; and devotion, to the gift of that discernment whereby the votary comes to him. He dwells in the hearts of those who love him thus, and destroys their ignorance.

x. 12-18. *Arjuna accepts the revelation, and asks for further light*. Arjuna devoutly praises Kṛiṣṇa, giving him those titles which he has implicitly claimed as his. The Seers have recognized him thus ; Kṛiṣṇa has thus revealed himself. Arjuna accepts the revelation. None know Kṛiṣṇa truly save Kṛiṣṇa himself.

Arjuna now, addressing Kṛiṣṇa as Lord of Creative Power, asks him to tell him fully his divine pervading powers, by virtue of which he remains immanent in the worlds. He asks him in what various aspects he should think of him to help his meditation. He can never hear too much of Kṛiṣṇa's teaching.

x. 19-41. *Kṛiṣṇa's pervading powers*. In compliance with Arjuna's request Kṛiṣṇa recounts his own pervading powers ; not in full, for that would not be possible, but a selection of

the chief by way of illustration. He is the Self, that dwells in the heart of every being; he is the chief of every class of existence, sharing in whom each separate being is what it is; he is the abstract quality in which all those who display that quality participate; he is the seed of every being; all that possesses power, prosperity, or force is sprung from a part of of his glory.

x. 42. *Summary.* Kṛiṣṇa breaks off his long list of examples, and sums up the whole lesson: 'This whole universe is but one part of me, who am its origin and support'.

xi. 1-4. *Arjuna wishes to see Kṛiṣṇa as Lord.* Arjuna tells Kṛiṣṇa that his discourse on the Essential Self—on the relation between the Supreme and the individual—has removed his delusion. He now understands that Kṛiṣṇa is the first cause of all, and that he is the destroyer of created things; and that all the time he abides in his greatness unchangeable. But to see is more convincing than to hear; he therefore begs Kṛiṣṇa, if it be possible, to show himself in that form as Lord which he has described when illustrating his pervading powers.

xi. 5-8. *The revelation of the Lord.* Kṛiṣṇa complies with Arjuna's request, and shows him his Universal Form as Lord; and that he may be able to see this marvellous vision, never seen before, he gives him divine sight. Kṛiṣṇa speaks of his Form as Lord as universal—all that exists is centred in his body; multiple and various—the one Form contains hundreds and thousands of forms, varying in colour and shape; and divine,—in that Form are included all the Lords of Heaven.

xi. 9-14. *Saṁjaya describes the Form.* Saṁjaya pauses in his record of the conversation between Kṛiṣṇa and Arjuna to tell Dhṛitarāṣṭra briefly his own impression of the Universal Form revealed to Arjuna. He describes the Form as universal and infinite; multiple in feature, in aspect, and in symbol of divinity; divine—as Lord of Heaven's Lords, bearing all those weapons, clothes, and ornaments that mark the various deities; marvellous; and brilliant as a thousand suns.

Saṁjaya describes the wonder, awe, and reverence inspired in Arjuna by this ecstatic vision, and continues his report with Arjuna's words.

xi. 15-31. *Arjuna addresses the terrible and universal Lord.* Arjuna addresses Kṛiṣṇa and describes his vision of the Universal Form. That Form is universal and infinite; all-pervading; multiple; divine—inclusive of all deities and semi-divine beings; imperishable; brilliant; marvellous; almighty; the highest object of knowledge; the treasure-house, wherein are stored all beings at their dissolution; the changeless guardian of eternal law; the Person that is from everlasting; the object of all worship, even that of deities; and above all, terrible.

• It is on the aspect of terror that Arjuna finally dwells. The threefold world shudders when it beholds this Universal Form; the Lords of Heaven, the Seers, the Perfect Ones, all worship him with awe. The Form strikes terror into Arjuna's heart, and robs him of all peace. He sees the champions of the opposing armies rushing to their destruction in the Lord's mouths, as rivers run to lose themselves in ocean, or moths to perish in a flame.

So Arjuna does obeisance and begs Kṛiṣṇa to be gracious. He would know who he is, this Lord of dreadful Form. He does not understand the activity thus revealed.

xi. 32-34. *Doom.* Kṛiṣṇa explains his activity. He is Doom, come forth to destroy the worlds, and especially the warriors fighting at Kurukṣetra. The vision of their destruction has been vouchsafed to Arjuna that he may understand that he is required to be but the instrument to slay those whose doom Kṛiṣṇa has already decreed. He therefore once more exhorts Arjuna to rise and slay his foes, even those who seem to be most invincible. He promises him victory.

xi. 35. *Arjuna prepares to reply.* Saṁjaya describes Arjuna's reverent awe as he prepares to reply to Kṛiṣṇa.

xi. 36-46. *Arjuna's ecstatic hymn of praise.* Arjuna breaks out into a hymn of praise. Joy and love and reverent fear are meet in those who worship the Infinite Lord. He calls on Kṛiṣṇa by the names that he has claimed, and by the names of the several deities, culminating in the ecstatic cry, 'O All!' He begs him to forgive whatever jests or rude words he may have uttered to his human form in ignorance of his real

nature ; and entreats him to bear with his weakness, as father, friend, or lover. Delight and fear have moved him at the vision of the Universal Form ; he beseeches Kṛiṣṇa to return to the human shape he knows so well.

xi. 47-49. *Kṛiṣṇa's grace.* Kṛiṣṇa tells Arjuna that he has shown him special grace in that he has revealed to him his Infinite and Universal Form. Not by ritual or ascetic means can men gain this vision. He then returns to his familiar form.

xi. 50. *Consolation.* Saṁjaya explains that Kṛiṣṇa resumed his human form and comforted Arjuna.

xi. 51. *Arjuna is reassured.* Arjuna declares that he is no longer terrified or perplexed.

xi. 52-55. *The power of devotion.* Kṛiṣṇa declares once more that the vision of the Universal Form is hard to see. The very Lords of Heaven are fain to see it. No study of the Veda, sacrifice, almsgiving, or austerity, can win the vision that Arjuna has seen. No means but single-hearted devotion can lead a man truly to know, to see, and to become one with, Kṛiṣṇa as Lord. It is the votary alone, who does his duty with Kṛiṣṇa as his goal, who works without attachment, and hates no living creature, that comes to Kṛiṣṇa.

xii. 1. *Arjuna's question.* Kṛiṣṇa has declared himself to be one with the Supreme Brahman, the Imperishable ; he has also revealed himself as transcendent and immanent Lord. Arjuna asks whether it is better for the Ascetic to worship him with devotion as Lord—that is to say, as Kṛiṣṇa manifest, with realization of all that lies behind the manifestation—or to contemplate direct the Imperishable, Unmanifest Brahman.

xii. 2-8. *Devotion and contemplation.* Kṛiṣṇa replies that the best Ascetics are those who worship him as manifested Lord, with faith, devotion, and work without desire. Those who contemplate the Imperishable Brahman reach Kṛiṣṇa too ; but their path is far more difficult and painful. Kṛiṣṇa's votaries are speedily delivered from rebirth ; he therefore exhorts Arjuna to choose the path of devotion.

xii. 9-11. *Devotional practices graded.* Kṛiṣṇa recommends

to Arjuna above all other methods the *steady concentration* of his thoughts on him.

If Arjuna is unable to practise such concentration, then let him fix his mind on Kṛiṣṇa not without interruption but *again and again*.

If that, too, be beyond his strength, at least let him do all his *work as a sacrifice*, as an offering, to Kṛiṣṇa ; even so much will lead him to release.

If such positive devotion be too hard, he should *give up desire for fruit of work*, and act with negative control, as taught by Kṛiṣṇa.

xii. 12. *The importance of devotion.* Yet even the abandonment of the fruit of work, if practised with devotion as Kṛiṣṇa taught it, is a method superior to those colder intellectual methods that exclude devotion altogether.

xii. 13-20. *Kṛiṣṇa's beloved votary.* Kṛiṣṇa describes his true votaries, men who are dear to him. They are characterized by friendliness and compassion, long suffering, contentment, self-control, firm faith. They know the separateness of Self, and in all mortal changes and chances are proof against emotion and desire ; they cling to no worldly object, their work is without desire for fruit ; pure, adept, silent, their lives are dedicated to Kṛiṣṇa. Such men obey a law that leads to the immortal goal, to Kṛiṣṇa, in whom is their faith ; they are exceeding dear to him, his worshippers devout.

xiii. 1, 2. *The Field and the Knower of the Field.* Kṛiṣṇa compares not-Self to a Field wherein takes place all growth, development, and decay. Self—that conscious principle which, itself inactive and detached, lies behind all activity as witness and approver—is the Knower of the Field. Kṛiṣṇa himself is in all Fields the Knower of the Field, in all separate beings one with the conscious Self. The knowledge of the Field and of the Knower of the Field is true knowledge.

xiii. 3, 4. *Ancient teaching restated.* Kṛiṣṇa declares that he will now tell Arjuna the nature of the Field, its modifications, and its origin ; and who is the Knower of the Field and what are his powers. The teaching is not new ; it is to be found in various forms in the ancient scriptures.

xiii. 5, 6. *The Field and its changes.* Kṛiṣṇa describes the Field in Sāṁkhyan terms, naming the twenty-four principles of not-Self. From these arise such mental states as desire and hate, pleasure and pain.

xiii. 7-11. *Knowledge.* Kṛiṣṇa has described the Field and its changes; he is now about to describe the Knower of the Field. But before he does so, he explains the meaning of knowledge. Under this term he includes various means conducive to knowledge; good moral attitudes and virtuous conduct, the absence of desire and attachment, insight into the reality of things, devotion, desireless work, the habit of solitude, perseverance, and a perception of the true end of knowledge—all these conduce to that knowledge of the Essential Self which leads to liberation.

xiii. 12-17. *The Knower of the Field.* Kṛiṣṇa now describes the Knower of the Field as 'that which is to be known'. He identifies the Self, which is established in the heart of each individual being, with the Supreme Brahman, devoid of all qualities. Inasmuch as Brahman, or Self, possesses this double aspect, the one of supremacy and complete detachment, and the other of immanence in each particular and apparent union with not-Self, he describes its being in a series of paradoxes. It does not possess, and yet possesses sense-organs; it is detached, and yet upholds the world; it has no constituents, and yet experiences the influence of those which form not-Self; it is without, and yet within; unmoving, and yet moving; far away, and yet near; undivided, yet apparently divided.

The Knower of the Field envelops all, and is without beginning. He cannot be defined or comprehended. He is the cause of the development, the equilibrium, and the dissolution of not-Self. His nature is Light. He is knowledge itself, its object, and its goal.

xiii. 18. *The fruit of knowledge.* Kṛiṣṇa has now explained the Field, Knowledge, and the Knower of the Field (or that which is to be known). An understanding of these fits the votary for liberation.

xiii. 19-23. *Self and not-Self.* Abandoning metaphorical

language, Kṛiṣṇa now speaks of the Self, or the Person, and not-Self, or Nature. Both are without beginning; for both issue from the eternal Brahman as its higher and lower natures. Modifications belong to not-Self alone, and not-Self is composed of three constituents, or Strands. Not-Self is active in production: Self, passive in experience. Experience of not-Self, and consequent attachment to its constituents, causes Self to be born again and again in bodies, high and low. When the Supreme Person dwells as individual Self in the body, he watches the actions of not-Self, he approves them, he upholds and experiences; he is one with the Great Lord and the Highest Self. Knowledge of these facts of Self and not-Self leads any man to release.

xiii. 24, 25. *The perception of Self: four methods.* There are four methods of attaining to the perception of the Great Self in the individual, and thus winning liberation. (a) Meditation—the calm, uninterrupted concentration of the mind on the Supreme, characteristic of the highest form of Yoga; (b) the Sāṃkhya method—actionless comprehension of the separateness of Self from not-Self; (c) the method of work, desireless and sacrificial, as taught and recommended by Kṛiṣṇa to Arjuna; and (d) worship that is the outcome of faith in the instructor rather than of the worshipper's own knowledge. Even those who worship thus ultimately win release.

xiii. 26-33. *Summary.* Kṛiṣṇa thus sums up various points in connexion with the doctrine of Self and not-Self:

(a) Every separate existence is the product of the union of Self with not-Self.

(b) The Supreme and Immortal Lord dwells alike in all beings.

(c) Perception of this universal indwelling of the Lord leads to release.

(d) Not-Self works; Self is inactive.

(e) The various manifestations of not-Self rest in, and proceed from, One.

(f) Perception of this fact leads to liberation.

(g) The indwelling Supreme is changeless, without beginning, without constituents; he neither works nor is polluted by his

indwelling ; like ether, subtle and undefiled. Like the one sun, he illumines the varied Field of Nature.

xiii. 34. *Conclusion.* Kṛiṣṇa declares that a knowledge of the distinction between the Field and the Knower of the Field—between not-Self and Self—and an understanding of the method of release from not-Self, lead to the Supreme.

xiv. 1, 2. *The highest knowledge.* Kṛiṣṇa tells Arjuna that he is about to explain again the highest knowledge, which has led saints to perfection, to the likeness of his nature, and to release from rebirth.

xiv. 3, 4. *Kṛiṣṇa as Creative Father.* Each separate being springs from the union of Self with not-Self. Not-Self—the Great Brahman—is the womb ; Kṛiṣṇa is the Father, who deposits in the womb, which is not-Self, the seed which is Essential Life, thus causing the birth of every individual.

xiv. 5-18. *The three Strands.* Kṛiṣṇa explains the nature and action of the three constituents which form not-Self as three strands form a rope.

The names of the Strands are Purity, Energy, and Darkness. It is owing to attachment to these that Self is bound in not-Self.

Purity is luminous, stainless, and healthy ; Energy is passionate, the child of strong desire and attachment ; Darkness is delusive, the child of ignorance.

Purity attracts and thus binds Self by the lures of pleasure and knowledge ; Energy, by activity ; and Darkness, by heedlessness, indolence, and sleep.

All three Strands are present in every individual, but one prevails over the other two and is predominant in its effect. The presence of luminous knowledge marks the predominance of Purity ; greed and restless activity indicate the prevalence of Energy ; and when Darkness prevails, the character is marked by dullness and inertia.

If a man dies when Purity is in the ascendant, he goes upward to the celestial realms ; death during the prevalence of Energy leads to rebirth among active men ; when Darkness prevails, death leads downwards to rebirth in lower forms of life.

Work done under the influence of Purity bears fruit that is pure and stainless; work done under the influence of Energy bears painful fruit; and work done under the influence of Darkness bears the fruit of ignorance.

xiv. 19, 20. *Crossing beyond the Strands.* Liberation is won by those who realize that work is done by the Strands of not-Self, and that there is One beyond and higher than the Strands. When the embodied Self crosses beyond the three constituents, that only influence it because it is embodied, it wins release and immortal bliss.

xiv. 21. *Arjuna's question.* Arjuna asks Kṛiṣṇa what are the characteristics of one who has crossed beyond the Strands. How does he behave, and how does he release himself from their influence?

xiv. 22-27. *The man who has crossed beyond the Strands.* Kṛiṣṇa in reply describes such a man. He is completely indifferent to the three constituents in action, and when they cease to act. He realizes that all activity belongs to not-Self, and regards with perfect equanimity such pairs as pain and pleasure. To him all beings are alike. What work he does he does without desire. Such is his attitude to life.

How is this high state reached, a state that fits him for Brahman's being, for release?

It is reached by unwavering devotion and loving service to Kṛiṣṇa; for it is Kṛiṣṇa in whom Brahman rests; Kṛiṣṇa, for the votary, is Brahman, he is the source of changeless immortality; of the eternal law of right; and of joy that knows no equal.

xv. 1-3 a. *The changeless Fig-tree.* Kṛiṣṇa pictures not-Self as the sacred *pīpal* tree. Its roots rise separately, clustering to form the trunk, till each becomes a branch; the roots and branches which are one, symbolize unmanifested not-Self, hidden from sight, becoming manifest in the world. Their sap is the Strands; their shoots, the objects of sense; the roots that lie hidden below the ground ascend to bear fruit of works in the world of men: its leaves are the Vedic hymns.

This Tree—not-Self—is not understood by unenlightened men. They do not comprehend its end, nor its beginning, nor yet the source from which it springs.

xv. 3 b-6. *The felling of the Tree.* This Tree must be cut down with the axe of detachment. Only so can a man win release from rebirth; only so can a man reach the Person, the First Cause of not-Self's energy. Humble and undeluded, victorious over attachment, desire, and emotion, devoted to true knowledge, men go to that changeless home, Kṛiṣṇa's supreme abode, that needs no sun or moon, nor any fire, to give it brightness, and thence do not return.

xv. 7-15. *Kṛiṣṇa as Essential Life.* Kṛiṣṇa now turns from the Tree of not-Self to individual and universal Self. Kṛiṣṇa, the Lord, appears as Essential Life in separate bodies. His method is the attraction to himself of mind and the five senses; these he retains in close connexion so long as he passes from one body to another, and through their agency experiences the world of sense. Only the wise may see him thus.

Moreover, Kṛiṣṇa is the Essential Life of the universe as a whole. He is that light in sun and moon and fire by which all things are sustained; he is that moisture in the moon that falls by night to nourish herbs; he is that inner fire that enables creatures to digest their food, and so to eat and live. He is seated in the heart of all, and bestows on men memory, knowledge, and sure conviction; he is revealed by all the Vedas, author of Vedānta, sole comprehender of the Vedas' truth.

xv. 16-18. *The three Persons.* Kṛiṣṇa now concludes his doctrine of Self and not-Self, naming the former the Imperishable Person, and the latter the Perishable Person. There is a Person higher than these two, the Supreme Self, the Lord Immutable, Supporter of the worlds; and that is Kṛiṣṇa himself.

xv. 19, 20. *The knowledge of the Supreme Person.* Kṛiṣṇa declares that the knowledge of himself as the Supreme Person leads to devotion and to a state where understanding reigns and no more work remains as duty.

xvi. 1-3. *Divine estate.* Kṛiṣṇa gives a list of those qualities and habits which mark the man who is 'born to Divine estate', that is to say, who exhibits such a character as celestial beings possess.

xvi. 4. *Devilish estate.* Kṛiṣṇa names a few of those qualities which belong to the man who is 'born to Devilish estate', the man whose character resembles that of the devils.

xvi. 5. *The fruit of character.* The Divine estate leads to release, while the Devilish estate strengthens the bonds of continual rebirth. Arjuna is born to the Divine estate, and therefore need not grieve.

xvi. 6-20. *The Devilish estate and its result.* Kṛiṣṇa divides all beings in this world into Divine and Devilish. He has described the Divine; he now proposes to describe the Devilish at length.

Their nature is opposed to all right conduct and truth; they are materialists, and enemies to the world. They live for nothing but desire, and all that ministers to it. They are full of pride and self-conceit. Their sacrifice is hypocritical. They are enemies of God.

Such men are hurled by Kṛiṣṇa continually into Devilish births; they never win to him, but steadily descend to the lowest way.

xvi. 21, 22. *The triple gate of hell.* All Devilish qualities may be summed up under three—desire, wrath, and greed. These, therefore, Kṛiṣṇa pictures as a threefold gate to hell. From these three a man should flee, and so go on the highest way.

xvi. 23, 24. *Scripture the canon for duty.* Man is not left without guidance if he would do the right and avoid the wrong. Scripture is his canon; its ordinance must be obeyed.

xvii. 1. *Arjuna's question.* Arjuna puts a question: If a man offers sacrifice, or worships, with faith, and yet abandons the ordinance of Scripture in matters of duty, what can be said of his position? In such a man which constituent predominates—Purity or Energy or Darkness?

xvii. 2-4. *Three kinds of faith.* Kṛiṣṇa in reply first deals with the nature of faith. Like everything else, faith is of three kinds, according to the predominance in it of Purity or Energy or Darkness. Faith, above all qualities, reveals the nature or character of a man, and the nature of a man's faith is revealed by the object wherein he puts his faith. Thus, those who wor-

ship the Lords of Heaven declare by that worship that their faith and they themselves are Pure; those who worship Goblins and Ogres reveal their faith and character to be of Energy; while those who worship Ghosts and wandering Spirits of the Dead are men of Darkness, and their faith is Dark.

xvii. 5, 6. *Disobedience to Scripture not compatible with faith.* But there are some men whose natures are so full of Darkness that they may be said to belong to the Devilish class of men. These are they whose worship is not of that kind enjoined by Scripture; it takes the form of dreadful self-mortification that has no effect but to torture and weaken the body, and the Self in so far as it experiences the body's action. If such men pretend that their worship is with faith, they are but hypocrites; for true faith is not compatible with neglect of Scripture; and inasmuch as they fancy that they know their duty better than the Scripture knows it, they are filled with self-conceit and passion and desire.

Herein lies the true answer to Arjuna's question. It is not possible to worship with true faith unless Scripture is acknowledged to be the standard and obeyed.

xvii. 7. *Food, sacrifice, austerity, and alms.* If a man would promote the increase in himself of Purity, he must learn what kind of food to eat, what kind of sacrifice, austerity, and almsgiving to perform.

xvii. 8-10. *Three kinds of food.* The Pure eat food that promotes health and happiness; men of Energy prefer food that causes pain and sickness; Dark men eat stale and putrid food.

xvii. 11-13. *Three kinds of sacrifice.* Pure sacrifice is offered as a duty, in accordance with scriptural rule and with no desire for reward. The sacrifice of Energy is insincere, and the worshipper expects reward. Dark sacrifice is devoid of faith, and is not offered as Scripture enjoins.

xvii. 14-19. *Three kinds of austerity.* Austerity may be practised with the body, with the speech, and with the mind. Austerity of the body includes the habit of reverent prostration to deities, Brāhmaṇas, teachers, and the wise, and such qualities as cleanliness and continence. Austerity of speech demands kind and helpful words, and the performance of sacred recita-

tion. Austerity of the mind includes such habits as serenity, purity, and self-restraint.

Pure austerity practises control of body, speech, and mind with true faith. The austerity of Energy aims only at honour and respect; its motive is insincere. Dark austerity is the self-torture of fools, or such austerity as aims at working harm to other men.

xvii. 20-22. *Three kinds of almsgiving.* Pure almsgiving expects no return, and takes account of place and time and fit recipient. Men of Energy give alms with desire for some return, or some reward, and grudge the alms they give. Dark men take no account of place and time, and offer alms contemptuously to unfit recipients.

xvii. 23-28. *OM TAT SAT.* The intimate, indissoluble connexion between all true sacrifice, austerity, and almsgiving, and the authority of Scripture, is indicated by the use of the mystic syllables—OM TAT SAT. These form the threefold designation of Brahman, OM expressing its absolute supremacy, TAT its universality, and SAT its reality, reflected as goodness in the world of men. The castes (with Brāhmaṇas at their head), the Vedas, and the Sacrifices proceed from this one source, and are thus inseparable.

Therefore all Vedic rites of sacrifice, austerity, and almsgiving begin with the utterance of OM. Those, too, whose aim is liberation, and in whose works is no desire for fruit, knowing that all is Brahman, perform their rites with thought of Brahman as TAT. And all who would continue in sacrifice, austerity, and almsgiving, or any work that has these for its end, and make them real and good and auspicious, must join with them the thought of Brahman as SAT.

For whatsoever sacrifice is offered, or austerity practised, or alms given, without the thought and utterance of the sacred threefold name, and therefore contrary to rule and without faith, is ASAT, having neither reality nor goodness; such work is of no value in this world, and bears no fruit of happiness hereafter.

xviii. 1. *Arjuna's question: renunciation and abandonment.* Kṛiṣṇa has from time to time spoken of renunciation,

and, again, of abandonment. What, asks Arjuna, is the distinction between these two?

xviii. 2-12. *Kṛiṣṇa's reply: renunciation and abandonment.* In reply to Arjuna's question Kṛiṣṇa first explains the conventional distinction between renunciation and abandonment; he then pronounces his own decision in the matter.

Conventionally, renunciation is the complete 'giving up' of all works that may have desire for their motive; while abandonment is the 'giving up', not of the works themselves, but of the motive that inspires them.

There are some who go so far as to say that *every* kind of work should be given up, inasmuch as work is evil in itself, or leads to the evil of perpetual bondage; while others limit such renunciation to ordinary works, and allow the performance of such religious duties as sacrifice, almsgiving, or austerity.

Kṛiṣṇa's pronouncement is, in sum, as follows: (a) Abandonment, like everything else, may be classified as threefold, according to the Strands of not-Self. Pure abandonment involves the performance of all necessary and obligatory works as mere religious duties: in their performance all attachment and desire must be cast off. He who renounces work itself is under the influence of Darkness, if such renunciation spring from delusion; or of Energy, if he be unwilling to suffer pain or trouble. Such false abandonment does not attain its end. The enlightened man of firm conviction who practises the Pure abandonment feels towards no work that he may undertake emotions of repulsion or desire. (b) At least religious duties—sacrifice, almsgiving, and austerity—must be performed. If these be done with true abandonment, they purify the self. (c) Nor, indeed, is complete renunciation of works possible, while yet Self is confined in body.

Briefly, the true 'abandoner' is he who abandons fruit, not work. The fruit of work is bondage to the world—good, if a man be born again among the Lords of Heaven; bad, if a man be born among the Devils or lower grades of life; mixed, if a man be born again in the world of men. Abandoners know no rebirth; not so those men who practise not abandonment.

xviii. 13-17. *The fivefold agent.* All work must be done without attachment; and the means to non-attachment is the knowledge that Self is not concerned with action, but that it is not-Self that works. Kṛiṣṇa divides the Sāṃkhyan not-Self into five parts, and declares that these alone are the causes of action, and that a man who has freed himself from the notion of agency and perceives the truth with an unclouded mind acts not, though he seem to act, and is therefore not bound by action-to rebirth.

xviii. 18. *The relation between knowledge and action.* Thus knowledge and work are closely connected; and indeed this must be so; for it is knowledge (implying the existence of a knowing subject and a known object) which incites to action (implying the existence of an agent and an end in view).

xviii. 19-22. *Three kinds of knowledge.* Knowledge, the work, and the doer may each be classified as influenced by Purity, by Energy, and by Darkness.

Knowledge is Pure, when the One is seen in the Many. It is of Energy, when the Many appear as the Many. It is Dark, when a single effect is seen as though it were the whole.

xviii. 23-25. *Three kinds of work.* Pure work is that obligatory work which is done without attachment, emotion, or desire. The toilsome work of Energy is done with attachment and desire. Dark work is undertaken through delusion and with no regard for circumstances or consequence.

xviii. 26-28. *Three kinds of doer.* As the work, so the doer. The Pure doer is free from attachment and from concern about success; he works with constancy and zeal. The doer influenced by Energy seeks fruit, and works with evil passion and emotion. The Dark doer does his work with every evil quality.

xviii. 29-32. *Three kinds of reason.* Reason and constancy also are closely connected with action; for it is reason that determines what shall be done, and issues orders to the organs of action; and it is constancy that brings an action to its fulfilment. These also may be classified under three heads, according as each is influenced by Purity, by Energy, or by Darkness.

Pure reason knows the time to act and the time to refrain

from action ; it knows what should be done and what should not be done ; what should be feared and what should not be feared ; what type of work leads to bondage, and what type to release. Reason influenced by Energy makes mistakes in matters of right and duty ; while Dark reason reverses every value.

xviii. 33-35. *Three kinds of constancy.* Constancy is classified according to the objects to which a man is constant. Pure constancy is constant in restraint ; the constancy of Energy, in the pursuit of reward ; Dark constancy, in the pursuit of sloth and lust and other such unworthy objects.

xviii. 36-39. *Three kinds of pleasure.* That work is usually sought which is attended by the sensation of pleasure. The doctrine of work is therefore not complete without the three-fold classification of pleasure, that Arjuna may seek the Pure pleasure to aid him to scale the heights.

Pure pleasure seems at first to be pain, but is recognized by its blissful end, it is born of a clear and undeluded understanding. The pleasure of Energy seems desirable at first, but ends in pain ; it is sensual. Dark pleasure is utterly delusive.

xviii. 40. *The universal influence of the Strands.* No human being nor any Lord of Heaven is free from the influence of the three Strands.

xviii. 41-44. *The four castes.* Therefore each member of the four castes is influenced by the predominant Strand in his nature, and must work according to that influence. The duties of a Brāhmaṇa are the possession and exhibition of such qualities as restraint, longsuffering, and uprightness ; a Kṣatriya must be brave, constant, and generous ; the Vaiśya tills the soil, herds cows, and trades ; the duty of the Śūdra is to serve.

xviii. 45-49. *The performance of caste-duty leads to perfection.* Having thus classified the duties of the various castes, Kṛiṣṇa now insists on the observance of caste-duties. Devotion to caste-duty leads to perfection, provided that this duty be performed in the spirit of true renunciation, and as an offering to God. Though the performance of duty be imperfect—as

indeed it must be—yet duty must be done. Though a man perform his own caste-duty ill, and might perform another's better, yet must he not abandon that duty to which he, has been born.

He who thus performs his own caste-duty is not bound by action. His work counts as no work ; and thus he reaches perfection—that complete success in the realm of work which leads him to final liberation.

xviii. 50–53. *From perfection to Brahman.* Kṛiṣṇa describes the progress of the aspirant from the moment when all his work has by true renunciation become no work to the final attainment of release, when he ‘ becomes Brahman ’. Restraint, withdrawal from sense-objects and the company of other men, abandonment of passion and desire, detachment, moderation—such are the states that mark increasingly the aspirant to Brahman's being. He constantly practises meditation, and is at peace. •

xviii. 54, 55. *The highest devotion.* True knowledge and true work, that together lead a man to release, cannot be separated from true devotion. To ‘ become Brahman ’ is to love Kṛiṣṇa, to know him fully, and to enter into his being.

xviii. 56–62. *Summary and application.* Kṛiṣṇa sums up his doctrine of work and knowledge and devotion, and applies his general teaching to Arjuna's special doubt.

Every work *may* be done by Kṛiṣṇa's votary ; devotion and the grace of Kṛiṣṇa break the bond of work.

Work must be laid on Kṛiṣṇa as an offering to him ; the truth of Self and not-Self must be grasped ; the votary must meditate on Kṛiṣṇa and lose the thought of individual agency. The grace of Kṛiṣṇa will help him to success.

If Arjuna, then, with knowledge and devotion, willingly co-operates with God, and does his duty in the war, the grace of God will bring him to release. But if he fancies that the work is *his*, if he thinks only of his lower self and feels no love for God, he will find that duty must none the less be done, under not-Self's constraint ; for by the power of not-Self the Lord, who dwells in every heart, compels all creatures to work ; but inasmuch as Arjuna has shown reluctance, he must perish.

Let Arjuna, then, seek refuge in the Lord, and by his grace win peace supreme.

xviii. 63. *Kṛiṣṇa's appeal.* Kṛiṣṇa appeals to Arjuna to consider carefully the mysterious doctrine now revealed by him; and having considered it, to act as he will.

xviii. 64-66. *Final appeal.* In a few words Kṛiṣṇa once more sums up for Arjuna, his beloved, the deep mystery of his teaching. Thought, worship, sacrifice, reverence—all must be directed towards Kṛiṣṇa. All work must be performed with true abandonment, and Kṛiṣṇa alone sought as refuge. He promises to deliver Arjuna from all sins, and tells him not to grieve.

xviii. 67-71. *A warning and a promise.* Kṛiṣṇa warns Arjuna that this high doctrine must not be taught to those whom lack of faith, austerity, service, and devotion renders unfit for its reception. He declares the merit and reward of those who teach and read and even hear this mystery.

xviii. 72. *The final question.* Kṛiṣṇa asks Arjuna whether his teaching has destroyed his doubt.

xviii. 73. *The final answer.* Arjuna replies that his doubt and delusion and ignorance are now destroyed by Kṛiṣṇa's grace; he promises to do Kṛiṣṇa's word.

xviii. 74-78. *Conclusion.* Saṁjaya concludes. He tells King Dhṛitarāṣṭra that he has repeated the conversation between Kṛiṣṇa and Arjuna as, by Vyāsa's grace, he heard it. Whenever he recalls this marvellous and holy conversation, and Kṛiṣṇa's revelation of himself as Lord, he is struck with wonder and delight. He brings his story to an end with praise of Kṛiṣṇa and Arjuna.

श्रीमद्भगवद्गीता ।

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

THE BHAGAVADGĪTĀ

Reading the First.

Dhritarāṣṭra said :

1. On the Field of Right, the Kuru-Field,¹ assembled, eager to fight, what did my warriors and the warriors of Pāṇḍu, O Saṁjaya ?

Saṁjaya said :

2. When he beheld the host of Pāṇḍu's warriors in array, then did king Duryodhana approach his master² and speak a word :

¹ Kurukṣetra is a plain not far from Delhi, the ancient Hastināpura. It formed part of the larger Dharmakṣetra (called in Mān. ii. 19 Brahmarṣi) which lay between the rivers Yamunā and Sarasvatī, and was held in ancient days to be of peculiar sanctity. It is to be noted that many interpreters of the Gītā, while not denying the historicity of the episode, lay greater stress upon its value as allegory. (See the commentary of Praṇavānanda Svāmin of Benares ; of Chhaganlāl G. Kāji [Rājkot, 1909], and other Theosophical works.) While such interpretations are often fanciful, it cannot be denied that the author broadly identified the Kauravas with *adharma*, or evil, and the Pāṇḍavas with *dharma*, or good ; and it is significant that the first two words of the poem should present to the mind a parallel between the battle of the Kurus and the battle fought for Right.

² Droṇa, who had taught the art of war to both the Kaurava and Pāṇḍava princes.

पश्येतां पाण्डुपुत्राणामाचार्य महतीं व्रमूम् ।
 ब्रूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥
 अत्र शूरा महेष्वासा भीमार्जुनससा युधि ।
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
 धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
 पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥
 युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
 सौमद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

3. See, O master, this great host of Pāṇḍu's sons,¹ set in array by thy wise pupil, the son of Drupada!²

4. Here are men of prowess, bearing great bows, peers in the fight with Bhīma and with Arjuna—Yuyudhāna³ and Virāṭa⁴ and Drupada,⁵ lord of the mighty car,

5. Dhṛiṣṭaketu,⁶ Cekitāna,⁷ and the strong king of the Kāśis,⁸ Purujit,⁹ Kuntibhoja,⁹ and the mighty Śibian chief,¹⁰

6. Yudhāmanyu¹¹ the lusty, and strong Uttamaujas,¹¹ Subhadra's son¹² and the sons of Draupadī,¹³ all, yea all, lords of the mighty car.

¹ Yudhiṣṭhira, Arjuna, Bhīma, Nakula, Sahadeva.

² Dhṛiṣṭadyumna, son of Drupada, king of Pañcāla; he avenged his father's defeat by killing Droṇa.

³ Kṛiṣṇa's charioteer; also called Sātyaki.

⁴ king of the Matsyas on Dharmakṣetra; the Pāṇḍava princes and Draupadī lived for some time at his court in disguise.

⁵ king of Pañcāla; he offended Droṇa, and was killed and beheaded by him on the fourteenth day of the battle.

⁶ king of the Cedis, and brother-in-law of Nakula.

⁷ a warrior in the Pāṇḍava army.

⁸ a tribe whose capital was Kāśā, the modern Benares.

⁹ Purujit and Kuntibhoja were brothers; the latter adopted Kuntī, who married Pāṇḍu and became Arjuna's mother.

¹⁰ Śaibya; king of the Śibi tribe.

¹¹ these are only known as chieftains in the Pāṇḍava army.

¹² Subhadra was the wife of Arjuna, and their son was Abhimanyu; he was noted for his heroic exploits, and died fighting against fearful odds.

¹³ Draupadī, daughter of Drupada, married all the five Pāṇḍava princes, and had a son by each.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
 नायका मम सैन्यस्य संचार्य तान्ब्रवीमि ते ॥ ७ ॥
 भवान्भीष्मश्च कर्णश्च द्रुपश्च समितिंजयः ।
 अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥
 अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
 नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥
 अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
 पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

7. Now of our host the chiefest learn, O noblest of the Twice-born,¹ the captains of my army ; that thou mayest know them I declare them to thee.

8. Thyself, and Bhīṣma² and Karna³ and Kṛipā,⁴ victor in battle, Aśvatthāman⁵ and Vikarna⁶ and the son of Somadatta⁷ too,⁸

9. And many another hero for my sake surrendering life ; various the weapons and the arms they bear, and all are versed in war.

10. Guarded by Bhīṣma, this our force is all too weak ; and

¹ a Brāhmaṇa, Kṣatriya, or Vaiśya becomes 'twice-born (*dvija*)' when invested with the sacred thread. Droṇa, though a teacher of military arts, was a Brāhmaṇa, or 'best' of the twice-born.

² an old man, who had brought up Dhṛitarāṣṭra and Pāṇḍu, and had acted as regent at Hastināpura. He was pierced with innumerable arrows in the battle, and for fifty-eight days delivered moral lectures, lying on the arrows as on a couch. The bed of spikes used by some Sādhūs traces its origin to the arrow-bed of Bhīṣma.

³ half-brother to Arjuna, who killed him in the battle.

⁴ brother-in-law of Droṇa ; he accompanied Aśvatthāman in the exploit next related.

⁵ son of Droṇa ; he avenged his father's death by stamping Dhṛiṣṭadyumna to death, and killing the five sons of the Pāṇḍavas.

⁶ the third of the 100 sons of Dhṛitarāṣṭra.

⁷ Somadatta was king of the Bāhikas.

⁸ Some MSS. have the name of Jayadratha, son-in-law of Dhṛitarāṣṭra, after 'the son of Somadatta'. Jayadratha was killed by Arjuna.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
 भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥
 तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
 सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥
 ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
 सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥
 ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
 माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

all too strong¹ that force of theirs, by Bhīma² guarded.

11. So stand in all the ranks according to your companies, and guard only Bhīṣma, every one of you!

12. To give him cheer the aged Kuru lord,³ the glorious sire, blew his shell,⁴ raising on high a roar as of a lion.

13. Thereupon shells and kettledrums, cymbals and drums and trumpets, suddenly were sounded; tumultuous was that din.

14. Then standing in their mighty car yoked with white horses, did Mādhava⁵ and the son of Pāṇḍu⁶ blow their shells divine.

¹ *aparyāptam . . . paryāptam*: the sense of these words is not quite certain. They are translated thus by SCH., TH., and D., among others. Ānandagiri suggests various interpretations which reverse the sense; and these are followed by many commentators, among them W., BF., TG., and B. B. translates: '... this our host cannot be coped with . . . yonder host of theirs can be coped with.' The translation in my version is the more natural, and is supported by the special command to guard Bhīṣma, and by the effort of Bhīṣma (12) to encourage Duryodhana with his conch. (See RANG., pp. 17-19.)

² one of the five Pāṇḍavas; he was a man of great strength and fought with a club. He played a very important part in the battle. He is usually represented by a painted clay image, recumbent, with uplifted head. See also note on 15, and RFNI., pp. 70, 174, 176, 219.

³ Bhīṣma.

⁴ the conch-shell (*śaṅkha*), such as is still blown in acts of worship.

⁵ Kṛiṣṇa. The name means either 'descendant of Madhu', or 'slayer of the demon Madhu' (cf. Madhusūdana, 35). Various fanciful derivations are given by ancient commentators, as also for every name of Kṛiṣṇa.

⁶ Arjuna, son of Pāṇḍu and Prīthā (or Kuntī); he was also called the

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
 पौण्ड्रं दध्नी महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
 अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
 नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
 काश्यप्य परमेष्वासः शिखण्डी च महारथः ।
 धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

15. *Ḥṛīṣīkeśa* ¹ blew *Pāñcajanya*, ² *Dhanamjaya* ³ blew *Devadatta*; ⁴ insatiable *Bhīma*, ⁵ whose deeds are dread ⁶, blew the great shell *Paundra*.

16. *Yudhiṣṭhira* ⁷ the king, the son of *Kuntī*, blew *Anantavijaya*; ⁸ *Nakula* ⁹ and *Sahadeva* ¹⁰ blew *Sughoṣa* ¹¹ and *Maṇipuṣpaka*. ¹²

17. And *Kāśī*'s king, bowman supreme, and *Śikhaṇḍin* ¹³

son of *Indra*. He married *Subhadrā*, the sister of *Kṛiṣṇa*. He was presented with weapons by various *devas*. In the course of the battle he slew *Bhīṣma*, *Jayadratha*, *Karṇa*, and many others. He came alive out of the battle, and after many warlike adventures retired to the *Himālayas*. He performed at *Dvārakā* the funeral ceremonies of his brother-in-law, *Kṛiṣṇa*, who had acted as his charioteer.

¹ *Kṛiṣṇa*. Ancient commentators derive the name from *hṛiṣika* and *īśa*, 'Lord of the senses'. The former word is obscure, and modern scholars prefer to derive it from *hṛiṣ-* and *keśa*, with the meaning 'having strong, or upstanding, hair'.

² *Kṛiṣṇa*'s instrument was made of a bone of the demon *Pāñcajanya*.

³ Wealth-winner; *Arjuna*. Used in the *Veda* of *Soma* and fire. *TH*. and some others interpret as 'despiser of wealth'.

⁴ the gift of the *deva*. *Arjuna* received the shell from his divine father, *Indra*.

⁵ *vṛikodara*: lit. wolf-belly. *Bhīma* was so called owing to his vast appetite and his implacable temper.

⁶ *bhīmakarman*: a play on his name, which means 'terrible'.

⁷ the eldest of the five sons of *Pāṇḍu*: a man of calm judgement and upright character.

⁸ lit. Everlasting Victory.

⁹ the fourth of the *Pāṇḍu* princes; specially skilled in horse-training.

¹⁰ the youngest of the *Pāṇḍu* princes; skilled in astronomy and the management of cattle.

¹¹ lit. Sweet-toned.

¹² lit. Gem-flowered.

¹³ the arrow that actually killed *Bhīṣma* came from his bow, avenging wrongs done to him as a girl in a former life.

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
 सौमद्रश्च महाबाहुः शङ्खान्धुः पृथक्पृथक् ॥ १८ ॥
 स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
 नमश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥
 अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
 प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥
 हृषीकेशं तदा वाक्यमिदमाह महीपते ।
 अर्जुन उवाच ।
 सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
 यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
 कर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २२ ॥

of the mighty car, Dhṛiṣṭadyumna and Virāṭa and Sātyaki¹ unsubdued,

18. Drupada and the sons of Draupadī, O lord of earth, and the strong-armed son of Subhadrā—on every side blew each his several shell.

19. That uproar rent the hearts of Dhṛitarāṣṭra's men ; it made both sky and earth tumultuously resound.

20. Then Pāṇḍu's son, who bare the banner of the ape,² beholding in array the host of Dhṛitarāṣṭra, when now the arrows had begun to fly,³ took up his bow,

21. And straightway spake, O lord of earth, this word to Hṛiṣīkeśa :

Arjuna said :

Between the armies set my car, O thou thatallest not,⁴

22. While I behold them as they stand lusting for the fight, while I behold with whom must be my conflict in this hard toil of war,

¹ Yuyudhāna : see 4.

² Arjuna carried this emblem on his war-chariot.

³ B. translates : ' with all weapons set forth,' and some recent translations simply that the battle was about to begin. B. relies on the authority of M., but the translation in my version is more in accordance with the Sanskrit, and a measure of improbability may be allowed to an epic situation.

⁴ *acyuta* : i.e. immortal.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
 धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥
 संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
 भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
 उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्पार्थः
 पितृनथ पितामहान् ।
 आचार्यान्मातुलान्भ्रातृ-
 न्युचान्पौत्रान्सखींस्तथा ॥ २६ ॥
 अशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
 तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धूनवस्थितान् ॥ २७ ॥

23. And gaze on those assembled here to strive, eager in battle to fulfil the pleasure of Dhritarāṣṭra's perverse son.¹
 Samjaya said :

24. Thus addressed by Guḍākeśa,² Hṛṣīkeśa set the best of cars between the armies, Bhārata,³

25. Before the face of Bhīṣma and Droṇa and all the rulers of the earth, and said, ' O son of Prithā,⁴ behold these Kurus assembled !'

26. There as they stood the son of Prithā saw fathers and grandfathers, masters, uncles, brothers, sons, and grandsons, ay, and comrades,

27. Fathers-in-law, and friends, in both armies.
 When he saw all these kinsmen in array, the son of Kuntī⁵

¹ Duryodhana, who was mainly responsible for the war.

² Arjuna. Ancient commentators derive the name from *guḍāka* and *iśa* — 'lord of sleep'. But the former word is obscure, and in any case there seems to be no good reason for applying such an epithet to Arjuna. A suggested derivation is that from *guḍā* and *keśa* — 'with hair twisted into balls'. (Lassen.)

³ Dhritarāṣṭra, descended from Bharata, father of the founder of Hastināpura, and grandfather of Kuru. Arjuna also is called by this name.

⁴ Pārtha : i.e. Arjuna.

⁵ Arjuna : Prithā, his mother, was also called Kuntī.

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

28. Was filled with deep compassion, and in despair he spoke this word :

Arjuna said :

O Kṛiṣṇa, when I see these kinsmen present here in act to fight,

29. My limbs grow faint, my mouth is parched, trembling lays hold upon my body, and my hair stands erect ;

30. Gāṇḍīva¹ slips from my hand, and my skin is afire ; I cannot stand ; my brain seems to reel.

31. Adverse omens I behold, O Keśava,² nor if I kill my kinsmen in the fight do I foresee aught good.

32. I desire not victory, O Kṛiṣṇa, nor yet sovereignty, nor pleasures. What have we to do with sovereignty, Govinda ?³ What with delights or life ?

¹ the bow given to Arjuna by Agni.

² Kṛiṣṇa : lit. Hairy one. Cf. note on Hṛiṣīkeśa (15).

³ the occurrence of this name for Kṛiṣṇa is important as raising the question whether legend previous to the Gītā connected his boyhood with cow-keeping in Gokula. But, as Bhandarkar points out (VS. ix), passages in the Ādiparvan and the Śāntiparvan explain the name by reference to a legend of Kṛiṣṇa's 'finding the earth (go)'. 'The origin of this name', he writes, 'may be traced to this legend, but more probably Govinda is a later form of Govid, which in the R̥gveda is used as an epithet of Indra in the sense of "the finder of the cows".'

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ ३४ ॥
 एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥
 निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
 पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥
 तस्मान्नाह्नी वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

33. Those for whose sake we do desire sovereignty, delights, and pleasures, stand here in readiness to fight, surrendering life and wealth—

34. Masters, fathers and sons and grandsires too, uncles, fathers-in-law, grandsons, brothers-in-law, and other kin.

35. Them would I not slay, O Madhusūdana,¹ though they slay me; not even to win the sovereignty of the three worlds²—how much less for earth !

36. If we slew Dhṛitarāṣṭra's men, what pleasure should we win, Janārdana ?³ Guilt, guilt, would make its home with us, did we slay these criminals !⁴

37. Therefore we must not slay Dhṛitarāṣṭra's men, who are our kin ; for if we slew our kinsmen, how, Mādhava, should we be happy ?

¹ Kṛiṣṇa, : lit. Slayer of Madhu. Cf. note on Mādhava (14).

² the three worlds are here heaven, earth, and *pātāla*, the abode of demons. The phrase is also used for *bhur bhuvaḥ svaḥ*, meaning respectively the world of men, the interspaces of semi-divine beings, and the heaven of the *devas*.

³ Kṛiṣṇa : the ancient explanation of the name is 'one who is entreated by the prayers of men'. It probably means 'troubler of men', i.e. of foes.

⁴ lit. those whose weapons are stretched out to take life. Śrīdhara explains the word as describing those who commit six kinds of crime. B. translates : 'doing these to death with armed hand.'

यद्यथेते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहि च पातकम् ॥ ३८ ॥
 कथं न क्षेममस्माभिः पापादस्मान्निवर्तितुम् ।
 कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥
 कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
 धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥
 अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥
 संकरो नरकाद्यैव कुलघ्नानां कुलस्य च ।
 पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

38. Though these, whose wits are blind with greed, see not the sin that lies in the destruction of a family,¹ nor crime in treachery,

39. Yet how should we not know avoidance of this guilt, we who see clearly the sin that lies in the destruction of a family, Janārdana?

40. With the destruction of a family perish the family's eternal laws;² and when the law has perished, the whole family yields to lawlessness.³

41. When lawlessness prevails, O Kṛiṣṇa, the women of the family become corrupt; when women are corrupted, son of Vṛiṣṇi,⁴ there appears caste-confusion.⁵

42. To hell does this confusion bring the family and those who slay it; for when the ritual offerings of rice and water fail, their Fathers fall degraded.⁶

¹ *kula* : family in a broad sense, within the caste. The word *jāti* (*infra* 43) means 'caste' or 'sub-caste'. *Varṇa* (*infra* 43) lit. 'colour', refers to the four main castes only.

² the special rites and duties incumbent on a family.

³ neglect of such duties.

⁴ Kṛiṣṇa.

⁵ caused by inter-marriage.

⁶ ancestor-worship among Hindus takes the form of offering water and

दोषैरितैः कुलघ्नानां वर्णसंकरकारकैः ।
 उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
 नरके नियतं वासो भवतीत्यनुश्रुम ॥ ४४ ॥
 अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥
 यदि मामश्नन्तः कश्चिद्भक्ष्यं शस्त्रपाणयः ।
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

संजय उवाच ।

एवमुत्कार्जुनः संख्ये रथोपस्थ उपाविशत् ।
 विस्मज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

43. By these sins of those who slay the family, these caste-confounding sins, are brought to naught the everlasting laws of clan and family.

44. For men whose family laws have been brought to naught there is ordained an abode in hell, Janārdana; so have we heard.

45. Alas, a grievous sin have we determined to commit, in that for greed of sovereignty and pleasure we are prepared to slay our kin!

46. If Dhṛitarāṣṭra's men, with weapons in their hands, should slay me in the fight, unresisting and unarmed, that were happier for me!

Samjaya said:

47. Thus spoke Arjuna on the field of battle, and sat down upon the chariot seat, dropping his arrows and his bow, his soul o'erwhelmed with grief.

cakes (of rice and other materials) to departed Fathers (*pitṛi*) at stated intervals after their death. If these duties are neglected, the Fathers fall from blessedness to a lower state. A full account of the ceremony, named *śrāddha*, is to be found in Mān. iii. 122-286.

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।
विषीदन्मिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥
क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
कुद्रं हृदयदौर्बल्यं त्यक्तोत्तिष्ठ परंतप ॥ ३ ॥

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
दृषुमिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Reading the Second.

Samjaya said :

1. To him thus filled with compassion, his eyes distressed and full of tears, despairing, spoke Madhusūdana this word :

The Blessed Lord said :

2. Whence comes on thee in peril this despondency, unmeet for nobles, leading not to heaven, whose end is disrepute, O Arjuna ?

3. Yield not to cowardice, O son of Prithā : it becomes thee not. Cast off poor impotence of heart, and rise, Param-tapa !¹

Arjuna said :

4. How shall I fight, O Madhusūdana, with arrows against Bhīṣma and Droṇa in battle ? Worthy of reverence are they, O Arisūdana.²

¹ Arjuna : lit. Harasser of foes.

² Kṛiṣṇa : lit. Slayer of enemies.

गुरुनहत्वा हि महानुभावा-
 ञ्छ्रेयो भोक्तुं मैत्र्यमपीह लोके ।
 हत्वार्थकामांस्तु गुरुनिहैव
 भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥
 न चैतद्विद्मः कतरन्नो गरीयो
 यद्वा जयेम यदि वा नो जयेयुः ।
 यानेव हत्वा न जिजीविषाम-
 स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
 कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंमूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

5. For better were it, slaying not most reverend masters, even to eat the bread of beggary in this world: were I to slay my masters, greedy though they be for wealth,¹ I should but here enjoy blood-sullied joys!

6. Nor know we which is better² for us, whether that we should conquer them, or that they should conquer us; here stand in array before us Dhṛitarāṣṭra's men, and if we slay them, we shall not wish to live.

7. My soul is vexed by the fault of weak compassion;³ my mind perplexed knows not where duty lies; I ask thee, then; tell me with no uncertain voice which would be better. I am thy disciple; teach me; I come to thee.

¹ so R., followed by TH., TG., D., RANG., taking *arthakāmān* with *gurūn*, as the order seems to demand. Some (e.g. B.) take it with *bhogān*: 'I should enjoy here but wealth and loves—delights sullied with blood.' M. suggests 'who are my wealth and joy', qualifying *gurūn*.

² Ānandagiri refers the alternative to begging or fighting. Ś. remarks that the former is the duty of Brāhmaṇas only.

³ D.: 'stricken in soul by pity and (the sense of) guilt.' But Arjuna here accepts Kṛiṣṇa's censure, though he does not yet clearly understand it.

न हि प्रपश्यामि ममापनुद्या-
 द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
 अवाप्य भूमावसपत्नमृद्धं
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥
 संजय उवाच ।

एवमुक्त्वा हृषीकिशं गुडाकिशः परंतपः ।
 न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥
 तमुवाच हृषीकिशः प्रहसन्निव भारत ।
 सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥
 श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
 गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥
 न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
 न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

8. For I see not clearly aught that may dispel the grief that withers up my senses, though I should win on earth broad sovereignty unrivalled, and lordship even of Heaven's Lords.¹

Samjaya said :

9. Thus to Hṛṣīkeśa spoke Guḍākeśa Parāmtapa ; 'I will not fight !' said he to Govinda, and fell silent.

10. This word, O Bhārata, spoke Hṛṣīkeśa, as one smiling, to him between the armies stricken with despair :

The Blessed Lord said :

11. For them hast thou grieved for whom no grief should be ; yet speakest thou words of wisdom.² The wise grieve not for dead nor yet for living.³

12. Verily never was I not, never wast thou not, nor were

¹ *sura*, in sense equivalent to *deva*, is a false formation from *asura*.

² as e.g. in i. 42 about the Fathers (R.). 'You utter the rationalistic arguments of the wiseling' (RANG.). M. interprets : 'words of thine own wisdom' or 'arguments contrary to the views of the wise,' taking *prajñāvāda* as = *prajñā-avāda*.

³ R. interprets : 'bodies . . . souls.'

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
 तथा देहान्तरप्राप्तिधीरस्तत्र न मुह्यति ॥ १३ ॥
 मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
 आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥
 यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥
 नासतो विद्यते भावो नाभावो विद्यते सतः ।
 उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

these princes not; nor yet henceforth shall any one of us not be.¹

13. As in this body the embodied soul knows childhood, youth, and eld, so too another body doth he win; herein the steadfast man is not perplexed.

14. The touchings of the world of sense,² O son of Kuntī, which bring cold and heat, pleasure and pain—these come and go, impermanent; endure³ them, Bhārata.

15. For he whom these do not disturb and to whom pain and pleasure are alike, that steadfast man, O prince of men, is fit for deathlessness.⁴

16. Of what is not there is no being, and no not-being of what is;⁵ and of these two is seen the boundary⁶ by seers of the truth.

¹ R. lays stress on the distinction made between Kṛiṣṇa, Arjuna, and the princes, and considers the śloka to teach that the soul of God is distinct from that of man, and that the souls of men are many. Ś. (rightly) regards the distinction as conventional rather than philosophical.

² the *mātrās* are sound, touch, colour, taste, and smell, being the properties of the rudimentary elements, or *tanmātrās*.

³ *titikṣasva*: the possession of *titikṣā* is one of the conditions laid down in the Vedānta system as precedent to the acquisition of *jñāna*.

⁴ i.e. *mokṣa*: release from the round of birth and death.

⁵ according to Ś., *asat* is anything (such as heat and cold and their causes) which is conditioned by causality. *Sat* is the uncaused, of which

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्रोक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्मादुध्यस्य भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

17. Know verily that cannot be destroyed whereby all this is pervaded;¹ of this immutable none can work destruction.

18. They have an end, 'tis said, these bodies of the embodied soul; but permanent is he and indestructible, incomprehensible.² Fight therefore, Bhārata!

19. He who thinks of him as slayer, he who deems him slain—these both are void of judgement; he doth not slay, nor is he slain.

20. Never is he born or dies; he came not into being, nor

our consciousness never fails, i.e. the Self. In the context *asat* is *deha* (body) with pleasure and pain, &c., and *sat* is *dehin* (embodied Self). M. has alternative explanations: (a) 'from unrighteousness results no happiness, from righteousness nothing miserable'; (b) 'as there is not non-existence of *prakṛiti*, so there is not non-existence of Brahman', reading *abhāva* twice. The denial of *existence* to the body is not in accordance with Gītā doctrine; the phrase is intended to present a strong contrast between the Self, which is the *svabhāva* of Brahman (cf. viii. 3) and not-Self, which is Brahman veiled by *māyā*.

⁶ (p. 114) or, 'the correct conclusion about both'. (TG. and RANG.).

¹ cf. viii. 22; ix. 4; xi. 88; xviii. 46. Thus the old commentators, who say *tatam vyāptam*; most modern translations follow them, but TH. has 'expanded', and D. 'spread out'.

² Ś. explains that the Self cannot be known by the ordinary means of knowledge (*pratyakṣa*, &c.), being self-determined (*svataḥsiddha*).

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं क्षिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

अच्छेद्योऽयमदाह्योऽयमक्लेशोऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

shall come hereafter ;¹ unborn, abiding, eternal, ancient, he is not slain when the body is slain.²

21. If a man knows him to be indestructible, abiding, unborn, and immutable, how and whom does he cause to be slain, or slay,³ O son of Prithā ?

22. As a man puts off worn-out raiment and takes other new, so does the embodied soul put off his worn-out bodies, and enter other new.

23. Him no weapons cleave, him no fire burns, him no waters wet, and no wind dries.

24. Not to be cleft is he, not to be burned is he, not to be wetted nor yet to be dried ; abiding he and all-pervading, stable, unmoved, from everlasting ;

¹ R. explains : ' It cannot be said that, having been, the Self is not going to be.' Ś.: ' the Self, having once existed, does not afterwards cease to be any more ; neither does the Self come into existence (like the body) having not existed before.' The plain meaning seems to be that no Self at any time, past or future, comes into being ; the Self eternally is ; the phrase is immediately followed by *ajo nityaḥ*. So TH., D., and RANG. ; B. and TG. follow R.

² For 19, 20, cf. Kath. Up. i. 2. 18, 19.

³ because, says Ś, the enlightened man is identical with the Self, and is therefore incapable of any action whatsoever. But the meaning is simply that when a man understands the invulnerable nature of the Self, he knows that he cannot slay it.

अव्यक्तो ऽयमचिन्त्यो ऽयमविकार्यो ऽयमुच्यते ।
 तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
 अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
 तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥
 जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
 तस्मादपरिहार्ये ऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
 अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
 अव्यक्तनिधनान्येव तव का परिदेवना ॥ २८ ॥
 आश्चर्यवत्पश्यति कश्चिदेन-
 माश्चर्यवद्ददति तथैव चान्यः ।
 आश्चर्यवच्चैनमन्यः शृणोति
 श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

25. Unmanifested is he called, beyond conception, beyond change; therefore, when thus thou knowest him, thou shouldst not grieve.

26. And even if thou deemest him ever born and ever dying, yet, O thou strong of arm, for him thou shouldst not grieve.

27. For of the born the death is sure, and sure the birth of the dead; therefore for what none can prevent thou shouldst not grieve.

28. In the beginning, Bhārata, are beings unmanifest; their middle state is manifest; their final state, unmanifest; what place therein for lamentation? ¹

29. Marvellous ² is one who sees him; marvellous, likewise, another who declares him; marvellous another who hears

¹ Ś. quotes from Mbh. Strīp. ii. 13: 'He has come from the unseen (*adarśana*), and has gone back to the unseen. He is not thine, nor thou his. Why this vain lamentation?'

² It is not clear whether *āścaryavat* refers to *enam* or to the subjects of the verbs. But the writer certainly had in mind Kath. Up. i. 2. 7: 'He who cannot be won by many, even to hear of him; he whom many know not, even when they hear of him; marvellous is he who declares him (*āścaryo vaktā*), proficient is he who wins him, marvellous he who knows him (*āścaryo jñātā*).' The śloka may therefore be interpreted in the light of this passage.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
 तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥
 स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
 धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्तत्रियस्य न विद्यते ॥ ३१ ॥
 यद्वृच्छ्या चोपपन्नं स्वर्गद्वारमपावृतम् ।
 सुखिनः तत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥
 अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
 ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
 अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
 मया द्रुणादुपरतं मंस्यन्ते त्वां महारथाः ।
 येषां च त्वं बद्धमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥
 अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं ॥ ३६ ॥

of him ; yet even though one hear of him, one knows him not.

30. Never can this embodied soul be slain in the body of any, O Bhārata ; therefore for no being shouldst thou grieve.

31. Again, if thou considerest thy duty, thou shouldst not waver ; for than a fight decreed by duty is naught better for a Kṣatriya.

32. Happy the Kṣatriyas, O son of Prithā, who find a fight like this, that comes without their seeking ! It is heaven's gate thrown wide !

33. But if thou wilt not wage this war, as duty bids, then wilt thou cast aside thy duty and thine honour, and gather to thee guilt.

34. Yea, and the world will tell of thine imperishable dishonour : and for a knight of fame dishonour is worse than death.

35. 'Tis fear has held thee from the battle—so will the lords of great cars think ; and where thou hast been highly honoured, thou wilt come to light esteem.

36. And many words ill to speak will they speak who wish

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्य सेमहीम् ।
 तस्मादुत्तिष्ठ कौन्तेय युद्धाय द्रुतनिश्चयः ॥ ३७ ॥
 सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
 ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥
 एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
 बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥
 नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
 स्वल्पमप्यस्य धर्मस्य चायति महतो भयात् ॥ ४० ॥
 व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
 वज्रशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनां ॥ ४१ ॥

thee hurt, and mock thy prowess. What can cause greater pain than this ?

37. Slain, thou shalt win heaven ; victorious, thou shalt enjoy the earth ; therefore arise, O son of Kuntī, with no uncertain spirit for the fight !

38. Hold equal pleasure and pain, gain and loss, victory and defeat ; then gird thyself for the battle ; thus shalt thou not gather to thee guilt.

39. In Sāṅkhya mode has this wisdom been set before thee ; hear it now in Yoga ;¹ if thou dost put this wisdom into practice, son of Prithā, thou shalt cast off the bond of work.²

40. Here is no loss of enterprise nor going back ; even a very little of this Rule³ delivers from the Great Fear.⁴

41. Here, O son of Kuru,⁵ the judgement is resolution and

¹ Sāṅkhya theory and Yoga practice ; see RANG., *ad loc.*

² If Arjuna fights in the spirit of this wisdom, such action will be no bar to release.

³ moral virtue or discipline (RANG.).

⁴ i.e. *samsāra*, the round of birth and death.

⁵ Arjuna is so called as being descended from Kuru equally with his enemies.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषवज्जलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
 भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥
 त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
 निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥
 यावानर्थ उदपाने सर्वतः संभ्रुतोदके ।
 तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

one;¹ many-branched are the judgements of the irresolute, and without bounds.

42. A flowery speech there is fools utter, O son of Prithā; in the words of the Veda they rejoice and say, 'There is naught else!'

43. Their soul is all desire, their goal is heaven; their speech gives birth as fruit of work, and prescribes many varied rites that lead to joys and lordship.

44. Nor resolute² nor fit for contemplation is the judgement of those who cling to joys and lordship, robbed by that speech of wit.

45. The Vedas have three Strands³ for their province; free from the three Strands, Arjuna, be thou, free from the pairs,⁴ abiding in eternal truth,⁵ free from all gain and guardianship of wealth, and master of thy soul.

46. As much use as there is in a tank flooded with waters

¹ R. explains that all work enjoined for such a person has for its sole object *mokṣa*, in favour of which specific fruits must be resigned.

² D. does not apply the negative to *vyavasāyātmikā*, and translates: 'having effort as its essence.' But the word must bear the same meaning as it does in 41.

³ for the three Strands (*guṇa*) see Introd., § 21 end, and note on xiv. 5.

⁴ the pairs are pleasure and pain, cold and heat, &c.

⁵ *sattva* is one of the *guṇas*, and R. interprets: 'let the *sattva-guṇa* prevail.' But Arjuna has just been told to be entirely beyond the three *guṇas*, as later (xiv. 19-27); thus *sattva* must here bear its more general sense of 'truth'.

कर्मखेवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्धोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

from all sides, so much there is in all the Vedas for a Brāhmaṇa of wisdom.¹

47. In work thy rightful interest should lie, nor even in its fruits ; let not thy motive be the fruit of work ; to no-work let not thine attachment be.

48. Steadfast in control, abandoning attachment, Dhanam-jaya, do works, viewing with balanced mind success and failure. To be of balanced mind is called control.

49. For lower far is work ² than is the method of discern-

¹ The meaning of this śloka is obscure, and commentators differ widely in their interpretations. Does the author mean that the enlightened Brāhmaṇa can find *no* utility in the Vedas (i.e. in the work-section of the Vedas), or that there are certain uses that he alone can detect ? Those commentators who are afraid of allowing the teaching to depart too far from the old paths take the latter view ; while others, such as Śaṅkara, limit the uses of the Veda to those aspirants who are just setting out on the *karmamārga*, saying that for the truly enlightened Brāhmaṇa the utility of the Vedic ritual is comprehended in Right Knowledge, just as the utility of the tank is comprehended in that of the all-spreading flood of water. This seems to be the more reasonable view of the sense.

TH. writes : 'As a full tank of fresh water may be used for drinking, bathing, washing one's clothes, and numerous other purposes, so the texts of the Vedas may be turned to any object of self-interest by a Brāhmaṇa who is well acquainted with them and knows how to wield them.'

B. has the following note : 'The sense of this obscure and much-disputed passage seems to me to be that a large pool has many uses, the thirsty traveller using it to assuage his thirst, the farmer to water his field, the religious man to perform his baths of purification ; and in the same way the Vedas are used by various sorts of men to attain their several objects, the worldly man employing them for rituals to secure his own worldly benefit, and the enlightened sage using them in the same rites, but solely for the worldly benefit of others. The sage thereby practises Yoga, and secures for himself spiritual grace.'

² i.e. work with desire for fruit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
 तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥
 कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥
 यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
 तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥
 श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
 समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

ment,¹ O Dhananjaya ; seek refuge in discernment. Miserable are they whose motive is fruit !

50. Here in this world a man who practises discernment discards both good and evil deeds ;² then practise thou control ; control is skill in work.³

51. For practising discernment prudent men abandon the fruit work bears, and from the bond of birth released go to the region where no sickness is.

52. When thy reason shall pass beyond the thicket of delusion, then shalt thou feel disgust⁴ for what thou shalt hear and hast heard.⁵

53. When thy reason, perplexed by what is heard, shall stand unmoved and firm in contemplation, then to control shalt thou attain.

¹ i. e. work without desire.

² good and evil deeds are both causes of bondage (Ś.). He acts, but his actions do not stand in the way of release. TH. translates : 'dismisses alike successful and unsuccessful results.'

³ *yoga* is the art of working without desire.

⁴ cf. Muṇḍ. Up. i. 2. 12 : 'a Brāhmaṇa should arrive at *nirveda*.'

⁵ cf. *śruti* (what is heard) in the next śloka. The reference in this context must be to the *karmakāṇḍa* of the Veda, whose teaching the *yogin* is expected to transcend. R. explains : 'Thou shalt attain to a state of indifference to the world from what you will hear or have heard from me.' Similarly, *śruti* in 53 : 'enlightened by hearing me.' M. takes *nirveda* to mean 'the full benefit'. Śrīdhara explains *śruti*, &c. as 'hearing what is not in accordance with the Vedas'. All these interpretations are merely attempts to save the Veda from criticism.

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतसृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वज्ञानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

Arjuna said :

54. What, O Keśava, is the mark of the man of steadfast wisdom, who abides in contemplation? How should the man of steadfast thought converse? How sit? How move? ¹

The Blessed Lord said :

55. When one does put away, O son of Prithā, all the desires that enter the mind, in Self alone by Self well satisfied, then is he called a man of steadfast wisdom.

56. Whose mind in pains is not disturbed, who is in pleasures void of longing, free from love and fear and wrath, that man is called the man of steadfast thought, the saint. ²

57. Who feels for nothing tender love, who, when he finds or good or bad, rejoices not nor hates, firm set is that man's wisdom.

58. And when he draws his senses in from things of sense on every side, as a tortoise draws in its limbs, firm set is that man's wisdom.

¹ RANG. considers these last two questions to mean 'will he remain in society or isolate himself'?

² *muni* : traditionally derived from *man-* : a recluse who has taken a vow of silence; used for any saint, sage, or ascetic.

विषया विनिवर्तन्ते निराहारस्य देहिनिः ।
 रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥
 यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
 इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥
 तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
 वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥
 ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
 क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥
 रागद्वेषवियुक्तैस्तु विषयैर्निन्दितैश्चरन् ।
 आत्मवशैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

59. When the embodied soul refuses food,¹ then turn from him the things of sense, but not the relish;² the relish also turns from him when it beholds the Highest.

60. For even though a wise man strive, O son of Kuntī, the froward senses carry away perforce his mind.

61. Holding all these in check let him sit, controlled, intent on me:³ for he whose senses are restrained possesses steadfast wisdom.

62. When a man ponders on the things of sense, springs up attachment to them; of attachment is born desire; of desire is born wrath;

63. From wrath there comes delusion, and from delusion a wandering of memory; from memory wrecked the ruin of reason;⁴ with reason's ruin the man is lost.

64. But he who approaches the things of sense with sense

¹ i. e. refuses contact through the senses with sense-objects.

² TH. takes *rasavarjam* with *param*: 'even appetite turns away when it perceives his extreme freedom from appetite.' So also D.

³ Ś. says: 'on Vāsudeva, the innermost Self of all: he should sit, thinking, "I am no other than He".' This is the first hint of *bhakti*, without any specially *advaita* application.

⁴ defined by Ś., as: 'the inability of the inner sense (*antaḥkaraṇa*) to discriminate between right and wrong.'

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥
 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥
 इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
 तदस्य हरति प्रज्ञां वायुर्नाविमिवाभ्रसि ॥ ६७ ॥
 तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
 इन्द्रियाणीन्द्रियार्थैर्भ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥
 या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
 यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥
 आपूर्यमाणमचलप्रतिष्ठं
 समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वत्कामा यं प्रविशन्ति सर्वे
 स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

from love and hate disjoined and under Self's control, with governed self, comes to serenity.

65. For him serenity begets the loss of every pain ; for soon his reason becomes steadfast whose mind is serene.

66. There is no judgement in the uncontrolled, and in the uncontrolled is no reflection ;¹ the unreflecting man can know no peace ; he that has no peace—whence has he pleasure ?

67. For when the mind of a man is governed by wandering senses, it carries away his wisdom, as the wind a ship on the waters.

68. Therefore whose senses are on all sides held from things of sense, O thou strong of arm, steadfast is his wisdom.

69. When it is night for all the world, the austere man is awake ; when the world is awake, that is the night of the saint who sees.

70. He whom all desires enter as the waters enter the full

¹ perseverance in the pursuit of self-knowledge (TG.) ; right condition (D.) ; inspiration (B.) : conceptual ideation (RANG.) ; see his interesting exposition, *ad loc.*.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
 निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥
 एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
 स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमुच्छति ॥ ७२ ॥

इति श्रीमद्भगवद्गीता^० सांख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

and firm-established sea, wins peace ; not so the desirer of desires.

71. That man who puts off all desires, and walks without longing, knowing that Mine and I are naught—he comes to peace.

72. This, O son of Prithā, is the Brahman-state.¹ Attaining this none is deluded. He who abides therein even at the hour of death passes to the Calm of Brahman.²

THUS ENDETH THE SECOND READING IN⁷
 THE GLORIOUS SONG OF THE BLESSED LORD,
 THE MYSTICAL LESSON,
 THE WISDOM OF THE ABSOLUTE,
 THE SCRIPTURE OF CONTROL,
 THE CONVERSE OF LORD KṚIṢṆA AND ARJUNA;
 AND ITS NAME IS
 SĀM KHYA.

¹ the state of the *jīvanamukta*, released while still alive and waiting only for liberation from the body.

² final release after death. D. aptly quotes Plato (Phaedo, sec. 68): 'If it (the soul) takes its departure in a state of purity, not carrying with it any clinging impurities which during life it never willingly shared in, but always avoided ; gathering itself into itself and making this separation from the body its aim and study, . . . well then, so prepared the soul departs to that invisible region which is, of its own nature, the region of the Divine, the Immortal, and the Wise.'

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥
न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽप्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

Reading the Third.

Arjuna said :

1. If, O Janārdana, discernment be held by thee more excellent than work, then why, O Keśava, dost thou set me to do a work of violence ?

2. Thou dost, meseems, perplex my judgement with words that appear confused ; tell me with no uncertain voice that single course whereby I may attain the better.

The Blessed Lord said :

3. In this world the twofold system was of old declared by me, O sinless one—that of the Sāṅkhyas with the method of knowledge, and that of the Yogins with the method of work.

4. Not by abstaining from works does a man enjoy worklessness,¹ nor yet by mere renunciation does he attain perfection.

¹ the state of being unaffected by *karman* (RANG.).

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
 कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥
 कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
 इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥
 यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
 कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
 नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
 शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥
 यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
 तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

5. For no one ever, even for a moment, remains without doing work ; for every man is caused to work perforce by the Strands born of Nature.¹

6. He who sits holding his organs of action in restraint, but with his mind remembering the things of sense, is called bemused and hypocrite.

7. But he, O Arjuna, is more excellent who checks the senses with the mind, and with the organs of action undertakes, free from attachment, the practice of the method of work.

8. Do thou the work thou art obliged to do ;² for work is better than no-work ; not even thy body from no-work can win its sustenance.

9. This world is bound by bonds of work, save where that work is done for sacrifice ;³ work to this end do thou perform, O son of Kuntī, from attachment freed.

¹ English offers no adequate positive rendering for *prakṛiti*. 'Not-Self' is negative and ugly. The usual translation, 'Nature', has been kept in the Text, 'Not-Self' being used in the Introduction, &c.

² Ś. explains : ' the obligatory (*nitya*) act, which one is bound to perform, and which is not prescribed as a means to a specific end.' R. interprets *niyatam* as *vyāptam*—'pervading', so 'natural'. The injunction appears to mean that Arjuna should do as much work as is necessary and natural, and no more : what that work is is then explained. The full content of the phrase *niyata karman* becomes clearer at the close of Kṛiṣṇa's instruction (xviii. 7, 9). See also Introd., § 30.

³ Ś. quotes ' Verily, the sacrifice is Viṣṇu ', and says that work done for

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेष वो ऽस्त्विष्टकामधुक् ॥ १० ॥
 देवान्भावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥
 इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
 तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥
 यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
 भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

10. Thus spake of old the Lord of men,¹ creating men and, with them, sacrifice: 'By this shall ye increase; draw from this Cow² the milk of your desires !

11. With this support³ the Lords of Heaven, and let these Lords of Heaven support you; by mutual support shall ye obtain the highest good;

12. For, by sacrifice supported, shall Heaven's Lords give you the food you crave;⁴ he who gives naught to them, and yet consumes the food they give, is but a thief.'

13. Good men who eat the remnants of the sacrifice are from all guilt⁵ released; but those are sinners, and eat sin, who cook for their own sakes.

sacrifice is 'work done for *īśvara*'. This passage (9-16) refers primarily to literal sacrifice; the idea of sacrifice is extended and spiritualized in the next Reading.

¹ Prajāpati: here Brahṁā the Creator.

² Kāmāduh, or Kāmādhenu; a cow which granted all desires, belonging to Vasiṣṭha.

³ nourish; or more generally, honour, please.

⁴ D. quotes Viṣṇu P. i. 6: 'Nourished by sacrifice, the gods nourish mankind by sending forth rain.'

⁵ i. e. of the sins committed at the five places of animal-slaughter—the fireplace, the waterpot, the instruments for cutting, grinding, and sweeping (Ś.). With this śloka compare Mān. iii. 118: 'He eats only sin who cooks for his own sake; a repast on the remnants of the sacrifice is appointed as the food of the good.'

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
 यच्चाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
 कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
 तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥
 एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
 अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥
 यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
 आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

14. Food is the life of beings; from rain¹ is the birth of food; from sacrifice comes rain; sacrifice is sprung of work.

15. Know thou that work arises from Brahman, and Brahman from the Imperishable; therefore ever on sacrifice firm-founded is Brahman² all pervading.

16. He who in this world turns not with the wheel thus turned lives in vain a life of sin, O son of Prithā, satisfying sense.

17. Now that man whose delight is but in Self, whose

¹ Parjanya: the name of a Vedic deity. With this śloka, cf. Mān. iii 76: 'The oblation, duly cast upon the fire, ascends to the sun; of the sun is born the rain; of rain, food; thence creatures.'

² Various explanations have been given of the word Brahman in this śloka. Ś. says: 'Sacrifice is enjoined in the Veda, and the Veda comes from the Imperishable *paramātman*: the Veda treats mainly of sacrifices and the mode of their performance.' R. takes Brahman to mean the body, and *akṣara* to be the *jīvātman*, from which the body is said to proceed, because it serves as its instrument for work. Thus the body is the requisite for sacrifice. M. says that the Supreme Spirit is revealed by the Veda (*akṣara*); the Supreme Spirit is revealed to man through sacrifice and is thus said to be established in it. D. translates: 'Know that action springs from Brahman; Brahman proceeds from the Indivisible One. Wherefore Brahman the all-pervading is ever present in sacrifice.' TĠ. follows Ś. B. has a note: 'Brahman in the first instance is probably the Veda ... and secondly it is the Cosmic Spirit, or *jīvaabhūta*.' RANG. identifies Brahman with *prakṛiti*, an interpretation which appears to be the most satisfactory for the first two mentions. The third 'Brahman all-pervading' must be, more generally, the sum of all things; or perhaps, as B., *jīvaabhūta*. For Brahman identified with *prakṛiti*, cf. xiv. 3, 4.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
 न चास्य सर्वभूतेषु कश्चिदर्थव्यपाग्रयः ॥ १८ ॥
 तस्मादसक्तः सततं कार्यं कर्म समाचर ।
 असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥
 कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
 लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥
 यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
 स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
 न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
 नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

pleasure is in Self, whose satisfaction is in Self alone, has no work that he must do ;

18. For him there is no purpose here in work done or left undone, and he has no reliance on any being for any end.¹

19. Therefore without attachment ever perform the work that thou must do ; for if without attachment a man works, he gains the Highest.

20. For by work only Janaka² and others reached perfection. Even if thou regardest only the guidance of the world,³ thou shouldest work.

21. Whatever the best man does, that too do other men ; that which he makes his standard the world follows.

22. For me, O son of Prithā, is no work at all in the three worlds that I must do ; nor aught ungained that I must gain ; yet I abide in work.

¹ RANG. : 'There is among all the things existing in this world not one which is related to him as an object to be desired by him.'

² probably the father of Sītā : when told that his capital city was on fire, he is said to have exclaimed, 'If Mithilā be consumed in fire, nothing that is mine will be lost'. This conquest of *mamakāra* led him to desire a life of retirement, but he refrained from adopting it, preferring to live an active life of unselfish duty (see RANG., *ad loc.*).

³ the keeping of people to their duties (TG.) ; the guidance and control of the world, lit. taking the world along with one (RANG.) ; the masses of mankind (D.) ; the order of the world (B.).

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
 उत्सीदियुरिमे लोका न कुर्यां कर्म चेदहम् ।
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥
 सत्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांसस्तथा सत्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥
 न बुद्धिमेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥
 प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
 अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥
 तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
 गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

23. For if I were not, tireless, to abide ever in work—my path men follow altogether, son of Prithā—

24. Did I not work my work, these worlds would fall in ruin, and I should be the worker of confusion, and should destroy these creatures.

25. Just as, to work attached, the ignorant work, O Bhārata, so too, but unattached, should the wise work, wishing to effect the guidance of the world.

26. The wise man should not raise a doubt in the minds of those that have no knowledge and are attached to work ; rather should he approve all works, fulfilling them with control.¹

27. Entirely by the Strands of Nature are works done ; he whose Self is deluded by the I thinks, ' I am the doer '.

28. But he who knows the truth about the distribution of Strands and works,² O thou strong of arm, thinks, ' Strands abide in Strands,³ ' and so escapes attachment.

¹ RANG.: 'should perform well all works with due attention, and (thus) cause satisfaction (to them).'

² TG.: 'the difference of the soul from the collection of qualities and from the actions of which they are the author.' But a comparison with the similar phrase at iv. 13, makes it probable that the meaning is 'the works appropriate to the various characters caused by varying proportions of the three Strands'.

³ i. e. the not-Self in man is concerned with the not-Self without ; there-

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
 तान्महात्मानन्दो मन्दाङ्गत्स्वविन्न विचालयेत् ॥ २९ ॥
 मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
 निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥
 ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
 श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥
 ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
 सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥
 सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
 प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

29. Deluded by the Strands of Nature are men attached to the works of the Strands; he, then, who knows the whole should not shake these dull men who know in part.

30. Cast off all works on me,¹ and fix thy thought on the Essential Self;² hope thou for naught, and have no thought of Mine; put off thy fever! Fight!

31. The men who ever practise this my teaching, without calumny, men of faith—these are released from works.³

32. But know that those calumnious men who practise not this my teaching are deluded in all knowledge, witless, lost.

33. As is a man's own nature, so he acts, even a man of knowledge; all creatures follow Nature; what will restraint effect?

¹ Ś: '... with the wise thought that I, the agent, do this for *īśvara*'s sake as his liege.' R. says that Arjuna must imagine that all his works are done by the Supreme Spirit; for *ātman* is his body, and derives all energies from him. The context here seems to demand that Kṛiṣṇa should be identifying himself with the 'lower nature' which is his (cf. vii. 4, 5). Cf. Mbh. Sabhāp. 1390-5 (quoted by D. on 22), where Kṛiṣṇa is identified with the undeveloped *prakṛiti*, and the eternal maker or doer.

² Brahman manifested in its true nature as individual Self. See Introd., § 15.

³ TH. and D. translate the instrumental case 'by actions', as though the writer implied that work without desire was productive of release. TG., B., and RANG. translate 'from works'. Either is possible, but the latter more probable.

इन्द्रियस्तेन्द्रियस्वार्थे रागद्वेषौ व्यवस्थितौ ।
 तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥
 श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
 स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
 अनिच्छन्नपि बाष्णेय बलादिव नियोजितः ॥ ३६ ॥

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
 महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥
 धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
 यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

34. Towards the object of each sense is ordered love or hate ; one should not fall into their power ; for these two block one's path.

35. Better a man's own duty, though ill-done, than another's duty well-performed ; better it is to die in one's own duty—another's duty is fraught with dread.¹

Arjuna said :

36. Then what impels this man to do sin, all unwilling, O son of Vṛiṣṇi, as though by force constrained ?

The Blessed Lord said :

37. It is desire, it is wrath, born of the Strand of Energy ;² greatly devouring, greatly sinning ; know this to be the enemy here !

38. As a fire is obscured by smoke, as a mirror by dirt, as the embryo by the womb, so by this is this world³ obscured.

¹ leads, for example, to *naraka* (Ś). R. explains *svadharma* as *karma-yoga*, *paradharma* as *jñānayoga*. Cf. xviii. 47.

² see Introd., § 21 end, and note on xiv. 5.

³ So R. Ś. refers *idam* to *jñāna* in the following śloka.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥
 इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥
 तस्मात्त्वमिन्द्रियाणां दौ नियम्य भरतर्षभ ।
 पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥
 इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

39. Knowledge is obscured by this, the 'perpetual foe of him who knows, changing its shape at will,'¹ O son of Kuntī, a fire insatiable.

40. The senses, the mind, and the reason are said to be its base ; by these it obscures knowledge, and deludes the embodied soul.

41. Checking the sense, therefore, in the beginning, cast off, O prince of Bharatas, this thing of sin, that destroys both knowledge and experience.²

42. High, they say, are the senses ; higher than the senses is the mind ; and higher than the mind is the reason ; but one who is higher than the reason is He.³

¹ this word (*kāmarūpa*) may also mean 'in the form of desire'.

² Ś. explains *jñāna* as 'the knowledge of the Self and other things, acquired from the *śāstra* and from an *ācārya*', while *viññāna* is 'the personal experience (*anubhava*) of the things so taught'. R. says that *jñāna* relates to *ātmasvarūpa*, while *viññāna* is of *ātmaviveka*, or deeper, discriminative knowledge of Self. 'Spiritual knowledge and spiritual discernment.' (TH.): 'Spiritual knowledge and worldly knowledge.' (D.)

³ R. refers *saḥ* to *kāma*. TH. follows him. But the parallel passage in Kāth. Up. iii. 10 makes it quite clear that *saḥ* is *ātman*: 'For higher than the senses are the objects of sense, and higher than the objects of sense is the mind, and higher than the mind is the reason ; higher than the reason is the Great Self.' Cf. also Kāth. Up. vi. 7.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ ४३ ॥

इति श्रीमद्भगवद्गीता० कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

43. Thus understanding Him to be higher than the reason, steadying self by Self,¹ O thou strong of arm, slay thou the enemy that changes shape at will, so hard to reach !

THUS ENDETH THE THIRD READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚṢṆA AND ARJUNA ;
AND ITS NAME IS
WORK.

¹ the two *ātman*s are variously explained—*manas*, *buddhi*, &c. *Ātman* is higher than *buddhi*, *manas*, &c. ; the latter constitute 'self' in the ordinary sense ; thus the self of man must be controlled and steadied by the Great Self in man.

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्नवे प्राह मनुरिक्षाकवेऽब्रवीत् ॥ १ ॥

एवं परम्पराप्रवृत्तं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच ।

अपरं भवती जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Reading the Fourth.

The Blessed Lord said :

1. To Vivasvat¹ I expounded this immutable doctrine of control ; to Manu did Vivasvat declare it ; Manu told it to Ikṣvāku.²

2. Thus passed down in succession the Royal Sages³ learned it ; with long lapse of time this doctrine perished in the world, Paramtapa.

3. This, even this same ancient doctrine do I declare to thee to-day, seeing thou art my votary, my comrade ; for this is the mystery supreme.

Arjuna said :

4. Later was thy birth, earlier the birth of Vivasvat. How

¹ a name of the Sun : lit. the brilliant ; the father of the seventh Manu (hence called Vaivasvata), the progenitor of the present human race. Kṛiṣṇa, who was possibly the pupil of a priest of the Sun (see Introd., §§ 2, 4), is here made to arrogate to himself the position of the Sun's guru.

² Ikṣvāku was born from Manu's nostril when he sneezed, and ruled at Ayodhyā as first king of the Solar Dynasty.

³ the Royal Sages were the philosophic kings who formed the Solar Line. It is interesting to note that the ancient wisdom is said to have been entrusted to Kṣatriyas (see Introd., § 6).

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
 तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥
 अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
 प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥
 यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
 अभ्युत्थानमधर्मस्य तदात्मानं व्रजाम्यहम् ॥ ७ ॥
 परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
 धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥
 जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
 त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

should I understand this saying, that thou in the beginning didst expound it ?

The Blessed Lord said :

5. Many births of me are passed, and of thee, O Arjuna.¹ I know them all ; thou knowest them not, Paramātpa.

6. Though unborn and immutable in essence, though Lord of beings, yet governing Nature which is mine, I come into being by my delusive power.

7. For whensoever right² declines, O Bhārata, and wrong uprises, then I create myself.

8. To guard the good and to destroy the wicked and to confirm the right, I come into being in this age and in that.

9. He who thus knows in verity my birth and work divine, when he has left the body, goes not again to birth ; he comes to me, O Arjuna.

¹ R. considers this śloka to prove that Kṛiṣṇa speaks of his own incarnations as parallel in point of reality to Arjuna's births. He then interprets *ātmamāyayā* (in 6) as 'by my own free will (*svecchayā*)'. His births only differ from those of Arjuna in that they are voluntary, while Arjuna's are compelled by *karman* to take place. Ś., on the other hand, interprets thus : 'I appear to be born and embodied, through my own illusive power, but not in reality, unlike others.'

² *dharma* : identified by Ś. and R. with *varṇāśrama*.

वीतरागभयक्रोधा मन्त्रया मासुपाश्रिताः ।
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥
 काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
 क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥
 चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
 तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥
 न मां कर्माणि लिम्पन्ति न मे कर्मफले स्युहा ।
 इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥
 एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
 कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

10. Freed from affection, fear, and wrath, full filled with me, depending upon me, by discipline of knowledge cleansed, into my being have many come.

11. However men approach me, in that same way do I show them favour; my path men follow in all ways, O son of Prithā.

12. Those who desire their works to bring success sacrifice here to the Lords of Heaven; for quickly in this world of men success comes, born of work.

13. The order of the four castes was created by me, with due distribution of Strands and works;¹ I did that work indeed; yet know me as no worker and immutable.

14. Works do not stain me, nor in me is there longing for fruit of works; who recognizes this to be my state, he is not bound by works.²

15. With knowledge such as this the ancients too who sought release did work; then thou likewise do work, as did the men of old in olden days.

¹ cf. xviii. 42-44.

² i.e. he who knows the nature of my work, and imitates me, is no more 'stained' by work than I. Ś. explains: 'any other who knows me to be his self, who thinks "I am no agent, I have no longing for the fruits of actions", his actions too will not necessitate reincarnation.'

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
 तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ १६ ॥
 कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
 अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥
 कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
 स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥
 यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
 ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥
 त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
 कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

16. What is Work? What is No-Work? Even sages are bewildered here. That work will I declare to thee, by knowing which thou shalt be released from evil.¹

17. For one should learn of work, of bad work should one learn, of no-work also one should learn;² obscure the way of work!

18. He who in work sees no-work, and in no-work work,³ he is the man of judgement among men; he the controlled, doing work perfectly.

19. That man whose every enterprise is without desire or motive, whose work is burnt up in the fire of knowledge, the wise call learned.

20. Having cast off attachment to the fruit of work, con-

¹ i.e. from rebirth.

² the Sanskrit construction is odd. M. suggests the separation of *naḥ* from *karma*, &c., 'that work, &c., proceeds from me'. R. explains *vikarman* as 'variety of actions for various fruits', and identifies *akarma* with *jñāna*.

³ Ś. explains that both action and inaction (which is a kind of action) belong to the body, while the deluded believe they belong to the Self; he is wise who understands that action, as being of the body, is inaction of the Self; and that inaction is also a kind of action, and pertains to the body. R. identifies *akarma* with *jñāna*, and says that the wise man is he who sees *jñāna* in all true performance of work, and that *jñāna* itself is a kind of action. M. says that he is wise who sees God alone as always active, whether he himself is active or inactive.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥
 यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
 समः सिद्धावसिद्धौ च ह्यत्रापि न निवद्यते ॥ २२ ॥
 गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
 ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा ऊतम् ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

tented ever and on none dependent, though he engage himself in work, yet works he not at all.

21. Expecting naught, his thought held in restraint,¹ abandoning all possessions, doing that work alone the body needs, he gets no guilt.

22. Content to take what chance may bring, having passed beyond the pairs, without envy, even-minded in success and failure, though he work, he is not bound.

23. If a man be free from attachment, if he have won deliverance,² if his mind be firm-fixed in knowledge, if he act for sacrifice, then is his work entirely dissolved.

24. The act of offering is Brahman; the offered gift is Brahman, offered by Brahman in fire that is Brahman. To Brahman must he come who contemplates a work that is Brahman.³

¹ Ś. translates the *ātmā* at the end of the compound as 'the outer aggregate of causes and effects', i.e. the body: 'with mind and body held in check.'

² TH., without authority, reads *yuktasya* for *muktasya*; but it is not necessary to give *mukta* its fullest sense; the release may simply be from the power of the things of sense (so Śrīdhara).

³ Ś.: the knowledge of one who has given up all rites and renounced all action is represented as a sacrifice; to such a man everything connected with his 'sacrifice' is Brahman; the idea of Brahman has replaced all idea of accessories. After 24, which simply represents *jñāna* as a *yaज्ञा*, Kṛṣṇa proceeds to enumerate other kinds of sacrifice with a view to extol *jñāna*.

We shall see (under 25 and 31) how this forced interpretation breaks down. R. more truly describes the various sacrifices as varieties of *karmayoga* (see Argument for the whole passage).

दैवमेवापरे यज्ञं योगिनः पर्युपासन्ते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्य संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ २६ ॥

25. To the Lords of Heaven do some Ascetics¹ observe the sacrifice ; and others by sacrifice only offer sacrifice in the fire that is Brahman.²

26. Some offer the senses, hearing and the rest, i.e. the fires of restraint ; others offer the objects of sense, sound and the rest, in the fires of the senses.³

¹ i.e. Greek *ἀσκητικοί* in the later sense ; men who practise various methods of control or self-discipline for a religious end.

² the first part of this śloka refers to ordinary sacrifice offered to *devas*. The second part presents difficulty, and opinions differ widely with regard to its meaning. Ś. explains : 'in the fire of Brahman others offer the self by the self', making *yajñā* = *ātman* ; i.e. 'know their conditioned self as identical with the unconditioned Brahman.' But he has already explained this list of *yajñas* as material, in contrast to *jñānayaajña* ; so he has to add that this *jñānayaajña* is placed here 'with a view to extol it' ; which means nothing.

R. explains *yajñena* as 'with apparatus used in Vedic sacrifice', and considers that such sacrifice, performed in consonance with the ideal presented in 24, is here intended.

TH., following SCH., considers this sacrifice to be purely mental. B. writes : 'It may be a mere repetition of the thought of v. 24 ; or it may mean that the devotees, while actually performing the rite, identify their sacrifice with Viṣṇu as *adhīyajña*, and thus symbolically interpret the rite as the identification of the conditioned Self with the Absolute Brahman.' RANG. supposes that the sacrifice here is in itself the same as that performed in the first part of the śloka, but that the sacrificer thinks of the *devas* as equivalent to, or culminating in, Brahman. He translates *yajñenaiva* 'in the manner of the sacrifice itself'.

Yajñenaiva seems to me to mean 'merely performing the ordinary outward ceremonial acts' while the mind is fixed, not on any *deva* (as in the first part) but on the Absolute Brahman. The sacrifice is actually performed, but its value lies in the mental attitude of the sacrificer.

³ the first part of the śloka undoubtedly describes those who endeavour not to allow sense-objects to impinge on the senses at all. The class of ascetics referred to in the second part certainly permit the influence of objects ; Ś. considers that they direct their senses only to 'unforbidden'

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगाप्रौ जुहति ज्ञानदीपिते ॥ २७ ॥
 द्रव्यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञास्त यतयः संशितव्रताः ॥ २८ ॥
 अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।
 प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ २९ ॥
 अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

27. Others offer all the works of sense and works of breath in the knowledge-kindled fire of control, which is restraint of self.¹

28. Others make sacrifice with substance,² sacrifice with austerity,³ sacrifice likewise with ascetic practice, or with scripture-reading and learning,⁴ men of restraint, men of strict vows.

29. Others offer the outward breath in the inward, and the inward in the outward ; checking the flow of both inward and outward, they make constraint of breath their aim.

30. Others, moderate in food, offer breaths in breaths.⁵ Each

objects. Some hold that all objects are allowed to reach the senses, but are checked and not permitted to influence the mind (e.g. RANG.). This interpretation is probable, and the reference may be to such ascetics as the Aghorīs, who eat all kinds of filth and practise all sorts of abomination, with a soul (supposedly) detached from any influence shed by their horrible practices.

¹ S.: 'The functions of the senses and of the vital airs (expansion, contraction, &c.), completely cease while the ascetic concentrates the mind on the Self.'

² not only offering costly sacrifices, but practising liberality in general.

³ *tapas* is here concerned with the mortification of the body, while *yoga* connotes mental methods of control, specially, perhaps, the *karmayoga* which is taught in the Gītā. R. refers *yogayajña* to the performance of pilgrimage and other pious duties.

⁴ i.e. study of the *śāstras*, and the knowledge gained therefrom. B. translates: 'the knowledge of their scripture-reading.'

⁵ These lines refer to those ascetics who practise *prāṇāyāma*, or control of breath, which, together with moderation in food, is supposed to be

सन्निभस्तुभ्यो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

one of these is a knower of sacrifice,¹ and by sacrifice their stain is done away.

31. Eating the remains of the sacrifice, ambrosial food, they go to Brahman,² which is from everlasting; this world is not for him who sacrifices not; how then another, best of Kurus?

32. Thus manifold are the sacrifices outspread at the gate of Brahman;³ know that all these are born of work; if thou dost know this, thou shalt find release.

conducive to the state of *samādhi*. Stripped of the sacrificial metaphor, the lines mean: 'Some draw the breath slowly in, without expiration (the *pūraka* practice); some breathe slowly outward, without inspiration (the *recaka* practice); some breathe neither out nor in (the *kumbhaka* practice). Their form of worship is control of breath. Others merge any of the five vital airs into any others.'

The five vital airs are *udāna*, up-breath, in the neck; *prāṇa*, fore-breath, in the heart and passing through the mouth and nose; *samāna*, conspiracy, travelling round the stomach and causing digestion; *apāna*, back-breath, passing down to the belly; *vyāna*, circumspiration, traversing the whole body and maintaining its general functional equilibrium (see B. note on p. 187).

Some commentators vary the interpretation of the phrase *prāṇān prā-ṇeṣu*, but their variations do not affect the general sense. TH. translates: 'others sacrifice life in their life' i.e. are so abstinent that they become almost lifeless. This explanation is not probable.

¹ i.e. one who performs sacrifice with the knowledge which alone gives it its value.

² Ś. here once more reveals the weakness of his interpretation by adding a note: 'in course of time, not at once, as we should understand for the sake of consistency.'

³ this phrase has been variously interpreted: 'are known from the Vedas' (S., followed by Galanos, TG., and B.); 'expounded as means to attaining the true nature of *ātman*' (B.); 'offered to Brahman' (M.); so also TH.: 'performed in the presence of the Supreme Spirit' and D.: 'offered in the presence of Brahman.' RANG. translates: 'spread out in the mouth of the Brahman,' and adds that 'Brahman is the one ultimate

श्रेयान्द्रव्यमयाद्यज्ञाञ्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रव्यस्यात्मन्यथो मयि ॥ ३५ ॥

33. The sacrifice of knowledge, O Parāntapa, is better than material sacrifice;¹ every work without exception, son of Prithā, comes to complete fulfilment in knowledge.

34. Learn this² by reverence, by questioning, by service. Men of knowledge, who behold the truth, will teach thee knowledge.

35. When thou hast this knowledge, never again shalt thou thus come to delusion, O son of Pāṇḍu; by this thou shalt see all beings without exception in thyself, and then in me.

goal of all religions, as also of all forms and processes of religious worship.'

The interpretation of Brahman as the Veda may be definitely rejected; as also R.'s explanation. The third interpretation is very possible; but I would suggest that the phrase carries on the idea in the previous śloka of 'going to Brahman', and that all these various forms of sacrifice, provided that they are performed by 'knowers of sacrifice,' are represented as 'spread out at the gate to Brahman,' that each one may adopt for performance the sacrifice he prefers, and none the less enter through the door to Brahman.

¹ Ś., classing all these as material (but see note on 25), says that now 'jñāna is extolled as compared with these'. But the 'sacrifice of knowledge' here means 'any one of these forms of sacrifice, provided it be performed with knowledge,' and such sacrifice is said to be superior to 'mere material sacrifice' that is nothing else; because 'every work comes to complete fulfilment, if it be performed with knowledge'.

² it is possible to take *tad vidāhi* separately: 'Know this; for reverence, &c., men of knowledge will teach thee.'

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
 सर्वं ज्ञानज्ञवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥
 यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
 ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥
 नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
 तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥
 श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
 ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥
 अन्नश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
 नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥
 योगसंन्यस्तकर्माणि ज्ञानसंक्लिप्तसंशयम् ।
 आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

36. Though thou art of all sinners the most sinful, by the boat of knowledge alone shalt thou pass over all crookedness.

37. Just as a burning fire makes ashes of its fuel, Arjuna, so does the fire of knowledge make ashes of all works.

38. For here is naught that purifies like knowledge ; he that is perfected in control himself in due time finds that ¹ in his self.

39. The single-hearted man of faith, with senses held in check, gains knowledge ; having gained knowledge, he comes right soon to highest peace.

40. He perishes who has no knowledge and no faith, a man of doubt ; this world is not for him who doubts, nor that beyond, nor happiness.

41. Him whose work is with control renounced, him whose doubt has been by knowledge cleft, a man possessing self, works bind not, O Dhananjaya.

¹ i. e. the purifying power of knowledge ; or knowledge itself.

तस्माद्ज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

द्वित्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति श्रीमद्भगवद्गीता० ज्ञानयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

42. Therefore with thy Self's¹ sword of knowledge cleave thou this doubt, the child of ignorance, abiding in thy heart ! Enter upon thy duty with control ! Arise, O Bhārata !

THUS ENDETH THE FOURTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚṢṢNA AND ARJUNA ;
AND ITS NAME IS
KNOWLEDGE.

¹ or *ātmanah* may be taken with *saṁśayam* : 'doubt concerning the Self.' (Ś. followed by B. and RANG.)

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमव्याप्तिः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

Reading the Fifth.

Arjuna said:

1. Thou tellest, O Kṛiṣṇa, of renunciation of works,¹ and again of practice ; ² of these two declare to me with no uncertain voice that one which is the better.

The Blessed Lord said :

2. Renunciation and practice of work both lead to highest bliss ; but of these two practice is better than renunciation of work.

3. Let him who hates not nor desires be known as one who ever renounces ; for he that is free from the pairs, O thou strong of arm, is easily released from the bond.

4. Children speak of Sāṁkhya and Yoga as diverse ; not so the learned ; he that has set himself aright to one alone finds the fruit of both.³

¹ Ś., who is unwilling to allow any slight to be put on the *saṁnyāsa* of the *jñānayogin*, argues that the word in this chapter means no more than a kind of partial renunciation of certain works, applicable only to the unenlightened man.

² *yoga*, throughout this chapter, stands for *karmayoga* as contrasted with *karmasaṁnyāsa*.

³ B. seems to take *ekam* with *phalam* : 'He that has meetly set himself thereto finds the same fruit from either.'

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
 एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥
 संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
 योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥
 योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥
 नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
 पश्यन्शृण्वन्स्पृशन्निघ्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥
 प्रलपन्विहजन्मृशन्नुपशान्तिं विन्दति ।
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

5. The place that Sāṃkhya attain is likewise reached by Yogins; who sees that Sāṃkhya and Yoga are one, he sees indeed.

6. But renunciation, O thou strong of arm, is hard to attain apart from practice; the saint whose way is practice to Brahman¹ comes right soon.

7. Following the path of practice, his self refined, his self subdued,² his senses conquered, his Self become the Self of every being,³ although he work, yet he is not defiled.

8. 'I do not work at all,' thinks he whose way is practice, who knows the truth, although he see, hear, touch, smell, eat, walk, sleep, or breathe,

9. Speak, let fall, lay hold, open or close his eyes; remembering ever that the senses abide in the things of sense.

¹ Ś. interprets Brahman as renunciation. R. here, as throughout the Reading, explains Brahman as *ātman*. But to 'come to Brahman' is simply to win release, or to reach final peace—an end promised to the *karmayogin* in 12.

² refinement and subdual of self mean the purification and conquest of the natural man.

³ this thoroughly pantheistic phrase is interpreted by the *dvaitavādin* M. as either: 'finding that he who is the Lord of beings is his own Lord,' or 'whose mind is firmly set on the Lord of all beings.'

ब्रह्मणाधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन पद्मपत्रमिवाम्बसा ॥ १० ॥
 कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥
 युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
 अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥
 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
 नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

10. He who lays works on Brahman,¹ abandoning attachment, and so works, is not smeared by sin, as a lotus-leaf is not smeared by water.

11. With body, mind, and intellect, and sense alone,² Ascetics do work, abandoning attachment, to purify their selves.

12. He whose way is practice abandons fruit of work, and wins to final peace; he who shuns practice,³ and is attached to fruit by the promptings of desire, is bound.

13. Renouncing⁴ with the mind all works, the embodied soul sits happily as master in the city of nine gates,⁵ and neither works nor causes aught to work.

¹ i. e. realizes that *prakṛiti* is agent: cf. iii. 30. So R. TH. translates: 'offers his actions to the Supreme Spirit,' i. e. as worship. RANG. also gives it a devotional sense.

² the adjective 'alone' qualifies, in meaning, each of the four nouns.

³ the word *ayukta* refers not to the *sannyāsin* as contrasted with the *karmayogin*, but to the simple *karmīn*, as is shown by the following clause.

⁴ RANG. considers that from this śloka to the end of the Reading and again in Reading vi, Kṛṣṇa describes *karmasannyāsa* as distinct from *karmayoga*. But the emphasis in the first phrase lies on the word *manasā* — 'with the mind'. Renunciation is a mental attitude, to be adopted along with action; and Kṛṣṇa here describes the enlightened state of Self to which *karmayoga* leads. Work must still (as always) be done, but action becomes less, and much more time is given to contemplation. In technical language, the first stage of *yoga* is called *kriyāyoga*; the second stage, to which the first will lead, is called *rājayoga*, or *dhyānayoga*.

⁵ cf. Kāth. Up. v. 1. The nine gates of the body are the two eyes, the two ears, the two nostrils, the mouth, and the organs of excretion and generation.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
 न कर्मफलसंसोऽङ्गं स्वभावस्तु प्रवर्तते ॥ १४ ॥
 नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
 अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥
 ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥
 तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
 गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥
 विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
 शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

14. Nor power of work does he create, that mighty lord,¹ nor the world's works, nor union of work with fruit; it is Nature that comes forth to action.

15. He takes not to himself, that all-pervading lord,¹ sin or good deed of any man; by ignorance is knowledge obscured; thereby are creatures deluded.

16. But for those in whom that ignorance of Self is by knowledge destroyed, their knowledge like the sun illumines That Supreme.²

17. Their reason That, and That their Self, That their devotion, That their aim, they go whence there is no return, their stain by knowledge cleansed.

18. The learned hold as equal in their sight a Brāhmaṇa gifted with wisdom and humility, a cow, an elephant, and even a dog and a Dog-eater³ too.

¹ commentators differ in their interpretations of these words *prabhu* and *vibhu*. Some refer them to the Supreme Lord of the world; some, to the individual self already spoken of in 13. B. criticizes the doctrine as belonging to atheistic Sāṅkhya, and therefore as being inconsistent with other teaching in the Gītā. But it seems clear from the context that R. is right in referring the words to the individual Self (*jīvātman*). *Svabhāva*, then, is either *prakṛiti* in general, or the nature of each separate man.

² R. takes *tat param* with *jñānam*: 'that supreme knowledge illumines (all).'

³ the Śvapāka is the issue of a Kṣatriya father and an Ugrā mother.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मण ते स्थिताः ॥ १९ ॥
न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमचक्ष्यमप्नुते ॥ २१ ॥
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥
शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥ २३ ॥

19. In this world even do they conquer birth¹ whose minds abide in equalness; for without fault and equal is Brahman; therefore in Brahman do they abide.

20. A man should not rejoice at gaining what he loves, nor grieve at gaining what he does not love, steadfast in judgement, undeluded, knowing Brahman, in Brahman abiding.

21. He who,² with self detached from contacts without, finds happiness in Self, enjoys imperishable happiness, his self controlled by contemplating Brahman.

22. For the joys that are born of contact are surely wombs of pain ; they have beginning and end, O son of Kuntī ; not in these does the wise man rejoice.

23. He who can bear even here, before he finds deliverance from the body, the impulse that desire and wrath beget—he is controlled, he is the happy man.

He is bracketed with the Caṇḍāla as the lowest of the low. The disabilities imposed on him, and his revolting occupations are described in Mān. x. 51-6.

¹ i.e. *samsāra*: the round of birth and death.

² reading *yah sukham*. The more common reading is *yat sukham*; if this be read, *tat* must be supplied in the following clause.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
 क्षिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥
 कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥
 स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भुवोः ।
 प्राणायामौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छामयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

24. He who has joy within, pleasure within, and light within, the Ascetic, becomes Brahman, and reaches the Calm of Brahman.

25. Seers win the Calm of Brahman whose stains are done away, whose doubt is cleft, who hold themselves in check, and take delight in the welfare of all beings.

26. Austere men, weaned from desire and wrath, who hold their minds in check, and know the Self, the Calm of Brahman compasses about.

27. Putting¹ outward contacts without, fixing his gaze between the eyebrows, making equal outward and inward breaths as they move within the nostrils.

28. The saint who holds in check his senses, mind, and intellect, who makes release his final aim, freed ever from desire and fear and wrath, has truly won release.

¹ these ślokaś bear reference to that *dhyānayoga*, a description of which, with its 'eight limbs' (*aṣṭāṅga*), may be found in the *Yogasūtras*.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

इति श्रीमद्भगवद्गीता० कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

29. Knowing that it is I whom sacrifice and austerity affect, great Lord of all the worlds, the friend of every being, he reaches peace.

THUS ENDETH THE FIFTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KRISHNA AND ARJUNA:
AND ITS NAME IS
RENUNCIATION.

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥
 यं संन्यासमिति प्राङ्गुर्योगं तं विद्धि पाण्डव ।
 न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥
 आरूढोर्मुनेर्योगं कर्म कारणमुच्यते ।
 योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥
 यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
 सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

Reading the Sixth.

The Blessed Lord said :

1. The man who does the work that should be done, depending not on fruit of work, is he whose way is renunciation and whose way is practice ; not so the fireless man who does no work.¹

2. That which men call renunciation know thou to be practice, O son of Pāṇḍu ; for no one, without renouncing purpose,² walks on the path of practice.

3. For the saint who seeks to scale the heights of control work is said to be the means ; when that same man has scaled the heights of control, quietude is said to be the means.

4. For when a man clings³ not to things of sense or to

¹ Ś. finds difficulty in reconciling this very plain statement with his own doctrine. He compels the verse to mean that the terms *saṁnyāsīn* and *yogīn* may be applied to the *karmayogīn* by way of courtesy or praise, and not only to 'the fireless man who does no work'. Mān. vi forbids the *saṁnyāsīn* to perform any sacrifice or ceremonial act, or even to keep a fire for the purpose of cooking food.

² Ś. : 'thoughts concerning all actions and their fruits.' R. : 'the delusion that leads one to mistake *prakṛiti* for *ātman*.'

³ *anuśajjate* : RANG. emphasizes *anu-* as implying a last, lingering attachment.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥
 बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
 जितात्मनः प्रशान्तस्तस्य परमात्मा समाहितः ।
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥
 ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
 युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

works, and has renounced all purposes, then he is said to have scaled the heights of control.

5. He should lift Self by self, and not allow Self to sink; for self alone is friend of Self, and self alone is enemy of Self.

6. Self is a friend of that Self by which self has been conquered; but in its enmity towards him who has not Self, like a true enemy the self shall be.¹

7. Of him who has conquered self and come to peace the Self remains absorbed in contemplation of the Highest,² in cold and heat, in pleasure and pain, in honour and dishonour too.

8. The Ascetic whose spirit is content with knowledge and experience, immovably exalted,³ victorious over sense, to whom earth, stones, and gold are all alike, is called controlled.

¹ this riddle of *ātman*s leaves room for a variety of interpretations. Ś. does not specially distinguish the higher Self from the lower self, but emphasizes the fact that every man is his own friend or enemy, and is independent of other men. My interpretation follows that of R. It is possible also to hold that the higher Self is friend or enemy of the lower self, according as the lower allows itself to be conquered and controlled or not.

² taking *param* and *ātmā* separately. Ś. takes the words together and interprets: 'the supreme Self actually becomes his own Self.' R. gives an alternative rendering; either *paramātmā* here = *jivātmā*, or, if *param* be taken separately, it is an adverb: 'the Self is sublimely realized.' RANG. follows the latter rendering of R.: 'his soul is exceedingly well collected.' B.: 'the Supreme Self abides in concert,' the meaning of which is obscure.

³ *kūṭastha*: lit. set on a high place; thus, immovable or changeless. Śrīdhara glosses with *nirvikāra*.

सुहृन्निचार्युदासीनमध्यस्थद्वेषबन्धुषु ।
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥
 योगी युज्जीत सततमात्मानं रहसि स्थितः ।
 एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥
 शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्वासने युज्याद्योगमात्मविशुद्धये ॥ १२ ॥
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
 प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

9. Excellent is he whose judgement holds as equal the lover, the friend, the enemy, the indifferent, the neutral, the hateful, the relation, the good too, and the sinful.

10. Constantly¹ to the practice of control should the Ascetic set himself, remaining in a secret place, alone, holding his thoughts in check, without hopes and without possessions.

11. Setting for himself in a pure place a firm seat neither very high nor very low, with a cloth, a deer-skin, and *kuśa* grass² upon it.

12. There sitting on the seat, with mind concentrated on a single point, holding the functions of thought and sense in check, he should set himself to the practice of control, for the cleansing of the self.

13. Steady, holding his body, head, and neck balanced and motionless, fixing his gaze on the end of his nose,³ and looking not about him.

14. Tranquil, free from fear, and steadfast in the vow of

¹ i. e. daily, at fixed times set apart for the practice of meditation (R.).

² cf. Mān. ii. 75. *Poa Cynosuroides*, a sacred grass used in many rites. Ś. remarks that the cloth, the skin, and the grass should be placed on the seat in the reverse order.

³ Ś. supplies 'as it were', and says that the phrase means only 'fixing the eyesight within'. But there is no doubt that the physical posture was literally recommended.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥
 नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
 न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥
 युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
 यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
 निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥
 यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
 योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥
 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

continence,¹ holding the mind in check, with me in all his thoughts, so should he sit, controlled, intent on me.²

15. The Ascetic who ever thus with mind restrained sets himself to the practice of control comes to the peace whose end is calm, the peace that is in me.

16. Control is not with him who eats too much, nor with him who does not eat at all; nor with him who is given to too much sleep, nor yet with him who stays awake, O Arjuna.

17. Whose food and recreation are controlled, whose effort is controlled in works, whose sleep and waking are controlled, his is the control that destroys pain.

18. When thought, subdued, rests only on Self, when he is free from longing for any desire; then is he called controlled.

19. 'A lamp unflickering in a windless place'—that is the simile men use when an Ascetic, with thought restrained, practises control of self.

20. When thought is curbed by practice of control, and comes to quiet, when he sees Self by Self and is with Self content.

¹ cf. Yogasūtras, ii. 30, 38. *brahmacarya* is also recommended in Muṇḍ. Up. iii. 1. 5 and Pr. Up. i. 2.

² *matpara*: Ś.: 'regarding me as the Supreme.'

सुखमात्यन्तिकं यत्तद्वृद्धिग्राह्यमतीन्द्रियम् ।
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥
 तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम् ।
 स निश्चयेन योक्तव्यो योगो निर्विषयेतसा ॥ २३ ॥
 संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
 शनैःशनैरुपरमेद्बुद्ध्या धृतigृहीतया ।
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥
 यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

21. When he knows that utmost pleasure which can be grasped by reason but is not reached by sense, and when he stands and swerves not from the truth ;

22. Than which, when gained, he holds no other gain more excellent ; wherein he stands, and is not shaken even by grievous pain ;

23. This disunion from union with pain,¹ he should know, is called Union by Control ; this control must he practise with firm resolve and undespairing heart.

24. Utterly casting off all purpose-born desires,² by mind alone restraining on all sides the company of senses,

25. Little by little he should come to quiet, by judgement held in steadfastness ; making the mind abide in Self, he should think of nothing at all.³

26. Wherever the mind wanders, fickle, unsteady, thence let him subdue it and lead it under the sway of Self alone.

¹ the word *yoga*, originally meaning 'union', was later used for any method of 'control' or 'restraint' by which union with *īśvara* might be attained (see Introd., § 27). This phrase plays on the word, defining *yoga* as *duḥkha-samyoga-viyoga*.

² R. explains the desires 'born of *samkalpa*' as such mental desires as love for sons, &c., to be contrasted with physical desires 'born of *spṛṣā*'.

³ R. excepts *ātman*.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥
 युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
 सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥
 सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
 यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥
 आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

27. For to this Ascetic, with mind at peace, the highest pleasure comes ; his energies are stilled, he has become Brahman, he is free from stain.

28. The Ascetic, who ever thus practises control, freed from all stain, enjoys with ease the pleasure infinite, contact with Brahman.

29. The man¹ whose spirit is controlled, who looks on all impartially, sees Self abiding in all beings, and all beings in Self.

30. Who sees me everywhere and everything in me, I am not lost to him nor is he lost to me.

31. Whoso, intent on unity, devoutly worships me, who dwell in every being, in whatsoever state he may abide, that Ascetic abides in me.

32. Who sees, by reason of the likeness of Selves, as equal everywhere or pleasure or pain, that man is deemed, O Arjuna, the highest Ascetic.

¹ my explanation of these verses (in the Argument) as summarizing progressive steps of meditation on the Self is based on that of R. But in the final step he implies that a knowledge of 'Self-likeness' leads to complete *indifference* to one's own pain or pleasure, and to the pain or pleasure of others. Ś. interprets as above : 'seeing that what is pleasure or pain to himself is alike pleasure or pain to all beings, he causes pain to no being ; he is harmless.'

अर्जुन उवाच ।

येऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Arjuna said :

33. For this control, which thou, O Madhusūdana, hast declared to be by evenness, I see no sure establishment because of fickleness.

34. For fickle is the mind, O Kṛṣṇa, riotous, violent, stubborn ; to check it is, I think, as though one checked the wind—a task most difficult !

The Blessed Lord said :

35. Without doubt, O thou strong of arm, the mind is hard to check and fickle ; but, O son of Kuntī, by practice and desirelessness¹ it is arrested.

36. For one whose spirit is unsubdued control is hard to win, I deem ; but one who strives, self-governed, can win it by right method.

Arjuna said :

37. If one whose passions are not curbed be yet possessed of faith, if his mind stray from practice of control and he gain not perfection in control, by what way goes he, O Kṛṣṇa ?

¹ cf. Yogasūtras i. 12. *Abhyāsa* is 'the constant repetition of the same idea regarding some one object of thought' (Ś.).

कश्चिन्नोभयविभ्रष्टश्चिन्नाभ्रमिव नश्यति ।
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥
 एतन्मे संशयं कृष्ण क्लृप्तुमर्हस्यशेषतः ।
 त्वदन्यः संशयस्यास्य क्लृप्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच ।

पार्थ नैवेह नामुच विनाशस्तस्य विद्यते ।
 नहि कल्याणकृत्कश्चिद्गतिं तात गच्छति ॥ ४० ॥
 प्राप्य पुण्यकृतौलोकानुषित्वा शाश्वतीः समाः ।
 शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥
 अथवा योगिनामेव कुले भवति धीमताम् ।
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
 तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

38. Fallen from both,¹ is he not lost like a riven cloud, O thou strong of arm, on no firm ground, bewildered on the path to Brahman ?

39. This my doubt, O Kṛiṣṇa, thou shouldst utterly dispel; for there is no other dispeller of this doubt than thou.

The Blessed Lord said:

40. O son of Prithā, neither in this world nor in the other is there destruction for him; for none, my son, who acts uprightly goes on an evil way.

41. He that has fallen from control attains the worlds² of those that do deeds of merit, and after dwelling there for endless years is born again in the house of the pure and the wealthy,

42. Or even in a family of wise Ascetics is he born, though such birth as this in the world is more difficult to win;

43. There he obtains that union with discernment which he had in the former body; and thence, O child of the Kurus, he strives once more for perfection.

¹ i. e. from the path of Vedic *karman* and from the path of *yoga*.

² i. e. one of the five heavens of the *devas*, which might have been reached if he had followed the path of Vedic *karman*.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

44. For by that very former practice is he borne on, even without his will ; if he have even desire to know control, he passes beyond the Vedic ritual.¹

45. But he who strives with earnest striving, the Ascetic cleansed of stain, he who through many births has won perfection, goes thence on the highest way.

46. More excellent² than the austere, more excellent even than men of knowledge is the Ascetic deemed ; more excellent than workers is the Ascetic ; therefore be thou Ascetic, Arjuna.

¹ *śabdabrahman* : 'the effects of the observance of Vedic *karman*' (Ś.). So also M. R. (followed partially by RANG.) interprets the word as equivalent to *prakṛiti*. In Maitrī Up. vi. 22, *śabdabrahman* is expounded as OM, or as the sound heard when the thumbs close the ears : 'passing beyond this, men disappear in the supreme, non-sound, unmanifest Brahman.'

² Commentators appear singularly to have missed the intention of these two most important verses. Thus Ś. and R. interpret *jñānin* in the lower sense, as one who knows the teaching of the *śāstras* or is merely worldly-wise. They do not realize that the superiority of the true *yogin* consists in the combination in himself of all those elements which up to the time of the Bhagavadgītā had been too severely separated ; and especially in the addition of devotion, *bhakti*, as the most essential element of all. D. sees in 47 a sectarian emphasis, which would surely be most inappropriate in this place. Kṛiṣṇa is laying stress, not on his own unique position, but on the supreme importance of devotion ; and with this final śloka unites the colder philosophical teaching of the first section of the poem with the doctrine of devotion to be expanded in the second.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

अद्वावाग्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीता० ध्यानयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

47. Of all Ascetics, too, him who with faith devoutly worships me, whose inmost self is lost in me, I hold to be the most controlled.

THUS ENDETH THE SIXTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚIṢṆA AND ARJUNA ;
AND ITS NAME IS
MEDITATION.

श्रीभगवानुवाच ।

मयासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
 असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥
 ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
 यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥
 मनुष्याणां सहस्रेषु कश्चिदतति सिद्धये ।
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

Reading the Seventh.

The Blessed Lord said :

1. Hear, O son of Prithā, how thou shalt without doubt know me fully, if thy mind be attached to me, if thou practise the method of work, if thou rely on me.¹

2. I will declare to thee in its entirety this knowledge and experience,² which when thou knowest there remains here naught beyond which must be known.

3. Among thousands of men but one strives for perfection ; even of the perfected that strive³ but one knows me in truth.

¹ the three adjectives which open this śloka should be noted. They form the conditions of the attainment of knowledge. The aspirant must make his quest in a spirit of devotion to Kṛiṣṇa (*mayy āsaktamānas*), directing to him that attachment which the ignorant direct to the fruit of their works. He must rely wholly on Kṛiṣṇa (*madāśraya*). He must, moreover, remain ever in the practice of necessary work without desire (*yogaṁ yuñjan*). R. appears to miss an important point in interpreting *yoga* as *bhaktiyoga*, and making devotion the sole condition of knowledge.

² see note on iii. 41. D., taking *viññāna* in a sense lower than that of *jñāna*, translates: 'knowledge, divine and human.' But the ancient commentators agree that *viññāna* is higher and deeper than *jñāna*, and M. suggests that *viññāna*, or the more detailed comprehension of God, finds exposition in 8-12.

³ this phrase has caused some difficulty. If a man has won perfection (*siddhi*), does he still strive? Does not perfection imply the attainment of knowledge? D. answers the first question by translating: 'even of

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
 अपरैर्यमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
 जीवभूतां महाबाहो यद्येदं धार्यते जगत् ॥ ५ ॥
 एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
 अहं कृत्स्नस्य जगत् प्रभवः प्रलयस्तथा ॥ ६ ॥
 मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
 मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

4. Earth, Water, Fire, Wind, Ether, Mind, and Reason, and Individuation—thus eightfold is my Nature divided.¹

5. This is the lower ; but know my higher Nature to be other than this—Very Life,² by which, O thou strong of arm, this universe is upheld.

6. Learn that of these twain are all beings born ; of the whole universe am I the origin and dissolution too.

7. Than I there is naught higher, O Dhananjaya , on me is strung all this, as rows of gems upon a thread.³

those who strive for and obtain it (perfection).’ M. attempts, with his usual boldness, to answer the second by inserting such words as *kaścit siddho bhavati* between *yatatām api* and *siddhānām* : Ś. says : ‘they are indeed perfect who strive for release,’ i.e. perfect in a lower sense. The phrase *yatatām siddhānām* is equivalent to *yatatām siddhaye*.

¹ this eightfold division corresponds to the ordinary Sāṅkhya division of *vyaktā prakṛti*. The five elements here mentioned stand for both the subtle and the gross ; mind stands for itself and all the organs of sense and action. Ś. compels *manas* to stand for *ahamkāra*, and *ahamkāra* for *avyakta* together with *avidyā* ; he explains ‘my Nature’ as the *māyā* of *īśvara*.

² *jīvaḥbhūta*. The lower Nature is the Sāṅkhyan *prakṛti* ; the higher Nature is not quite the Sāṅkhyan *puruṣa*, which is a separate unit in each individual ; but it is the *adhyātma* of the Gītā, regarded as a single principle of life, inclusive of or identical with each separate *puruṣa* or *ātman*. TH. (possibly led astray by the use of *prakṛti* for both Natures) explains the lower Nature as *vyaktā prakṛti*, and the higher as *avyaktā prakṛti*, and in the next śloka takes *etaḍ* to mean ‘from this latter Nature’. B. translates *jīvaḥbhūta* ‘Elemental Soul’. Ś. calls it *kṣetrajña*, a term which in Reading xiii he identifies with *puruṣa*.

³ cf. Mbh. Śāntip. 1609 (quoted by D.).

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
 प्रज्ञावः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
 पुण्ड्रो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥
 बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
 बलं बलवतामस्मि कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥
 ये चैव सात्विका भावा राजसास्तामसाश्च ये ।
 मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

8. In water I am savour,¹ son of Kuntī; in moon and sun I am the light; the sacred syllable ² in all the Vedas; in ether, sound; manhood in men;

9. Pure scent in earth; in fire I am the brilliance; life in all beings am I; austerity in the austere.

10. Know me to be, O son of Prithā, the primeval seed of all beings; discernment am I of the discerning, and brilliance of the brilliant.

11. Of the strong I am the strength, void of desire and love;³ in beings I am desire forbidden not by law,⁴ O prince of Bharatas.

12. Know that those states of Purity, of Energy, and of

¹ savour . . . sound . . . scent . . . brilliance: according to Hindu ideas each element has its peculiar property which differentiates it from the rest. In each element that property is Kṛiṣṇa.

² *praṇava*, i.e. OM, derived from *praṇu-*, to praise. The syllable OM appears in the Upaniṣads as a mystic word, meditation on each of whose three elements—A, U, and M—is of the highest spiritual value. In Chānd. Up. i. 1. 3 OM (identified with the *udgītha*) is called the 'quintessence of all essences (*rasānām rasatamaḥ*)'. The syllable is pronounced by a Brāhmaṇa at the beginning and end of every reading of the Veda. See Mān. ii. 74.

³ Ś. distinguishes *kāma*, as desire for what is absent, from *rāga*, as affection for what one has obtained. D.'s note (where *rāga* appears as *rajas*) reverses these meanings.

⁴ e.g., according to Ś., desire for eating and drinking for the bare support of the body. Probably the phrase is meant to include that desire which results in the legitimate procreation of children.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
 मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥
 दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
 न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
 माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥
 चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
 आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

Darkness¹ are from me alone ; but I am not in them ; they are in me.²

13. Befooled by these three states, which are the Strands, this whole universe does not recognize me as higher than they, immutable.

14. For this my divine delusion³ of the Strands is hard to pass ; those who take refuge in me alone pass beyond this delusion.

15. Not in me take refuge evildoers,⁴ fools, lowest of men ; bereft of knowledge by delusion, turned to Devilish estate.⁵

16. Of men who do good deeds four types, O Arjuna, devoutly worship me ; the afflicted, the enquirer,⁶ he who desires wealth, and the man of knowledge, O prince of Bharatas.

¹ see note on xiv. 5.

² I am not subject to them like mortals (*samsārīn*) ; they are subject to me. (Ś.).

³ see Intro., § 22. R. remarks that *māyā* does not mean what is false (for the effect of magic is real), but simply 'that which is capable of producing marvellous effects'.

⁴ in this śloka R. distinguishes four types of evildoers, to correspond to the four types of votary in 16. The division is artificial.

⁵ just as Kṛiṣṇa's votaries come to his 'being', so bad men come to the 'being' of the *asuras* ; that is, they are born again as *asuras*. Cf. xvi, and see Intro., § 96. *Asura* was originally a title applied to important *devas* ; later the word came to denote a class of devils engaged in continual strife with the *devas* ; cf. the struggle recorded in Bṛi. Up. i. 3, where *devas* and *asuras* are said to be the 'twofold offspring of Prajāpati'. See RFNI., p. 212.

⁶ R. distinguishes the *jijñāsu* as the man who seeks to realize the Self from the *jñānin* as the man who seeks to realize God.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
 प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥
 उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥
 बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥
 कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
 तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥
 यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

17. Of these the man of knowledge, ever controlled, to one alone devoted,¹ is most excellent; for to the man of knowledge am I exceeding dear, and he is dear to me.

18. Exalted are all these; but the man of knowledge I deem to be my very self; for he, controlled, resorts to me alone—the highest way.

19. At the end of many births the man of knowledge finds refuge in me; 'Vāsudeva is All',² he says; a man of so great soul is very hard to find.

20. Those men whom various desires have robbed of knowledge seek refuge in other Lords of Heaven; holding by various rules, and ruled by their own nature.

21. If any votary desires with faith to reverence any form,³ I make that very faith of his secure.

¹ once more it should be noted that the *jñānin* is said to be *nityayukta* and *ekabhakti*. R. again refers *nityayukta* to devotion, explaining it as 'ever united to me'.

² see Introd., § 12. The phrase *Vāsudevaḥ sarvam* is entirely pantheistic. It identifies the incarnate Kṛṣṇa with the All, which is Brahman; the man of knowledge, looking on the *avatāra*, pierces the veil of *māyā* and sees him as he is. The phrase, however, lends itself to other interpretations for those who reject the pure *advaita* philosophy; thus R. gives it a devotional sense: 'Vāsudeva is my All.' M. explains: 'Vāsudeva is the cause of all,' or 'Vāsudeva is perfect.'

³ M. suggests that the word *tanu* is here used because each *deva* is regarded as the body of Kṛṣṇa, who, present in him, bestows on the worshipper the rewards for which he prays. There is, perhaps, more

स तया श्रद्धया युक्तस्त्वय्याराधनमीहते ।

लभते च ततः कामान्भयैव विहिताग्निं तान् ॥ २२ ॥

अन्तवन्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

22. By that faith controlled he seeks to reverence that one,¹ and thence he obtains his desires—but it is I alone who grant them.²

23. But there is an end to this fruit that falls to these men of little wit; to the Lords of Heaven go they who sacrifice to Heaven's Lords;³ my votaries come even unto me.

24. The senseless think that I am the unmanifest that has come to manifestation;⁴ they do not know my higher being, immutable, supreme.

truth in D.'s remark: 'the word is used slightly to denote that the gods are only material beings.'

¹ note *tasyārāḍhanam*. If the pronoun refers grammatically to the feminine noun *tanu*, the *sandhi* is irregular. Possibly the masculine *tasya* is intended to qualify *devasya* understood.

² some commentators join *hi* to *tān* at the end of the śloka, so that *hitān* qualifies *kāmān*. Ś. rejects this reading, saying that 'desires are beneficial to nobody'.

³ worshippers, for example, of Indra will go to Indraloka after death; but after remaining there for some time, must return again to earth. Devotion to Kṛiṣṇa alone releases a man for ever from *samsāra*.

⁴ the meaning of 24 is most uncertain; commentators vary widely in their interpretations. The majority consider that reference is made to Kṛiṣṇa as incarnate. Thus Ś. explains: 'Not knowing my higher nature as the Supreme Self, the ignorant think that I have *just now* come into manifestation, having been unmanifested hitherto, though I am the ever-luminous Lord.' R. says that the ignorant regard the incarnate God as an ordinary mortal, whose birth as a Kṣatriya prince is due to *karman*. M. has more than one suggestion to make, of which the most sensible is as follows: 'Fools think me to be the manifest *jīva*, who can be fully understood, whereas I am the unmanifest, not able to be fully comprehended.' TG. writes: 'The ignorant do not know the real divinity of Viṣṇu, thinking him to be no higher than as he is seen in the human form'.

This last explanation may be right; but the use of *avyakta* and *vyakti*, and a comparison with 5 and 13 above, lead me to believe that the

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

इच्छद्विषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सगैर्यान्ति परंतप ॥ २७ ॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

25. Veiled by my power of delusion,¹ I am not light to all ; deluded is this world, and does not recognize me as unborn, immutable.

26. I know all beings, past, present, and to come, O Arjuna ; but me no one² knows.

27. Through the delusion of the pairs, which springs from love and hate, O Bhārata, at birth all beings, O Paraṁtapa, come to bewilderment.

28. But those men whose sin has come to an end and who do deeds of merit are released from the delusion of the pairs, and steadfast in their vows devoutly worship me.

reference here is solely to *prakṛiti*, Kṛiṣṇa's 'lower Nature'. This view is taken by B., who translates : 'Men of no understanding deem me to have come from the unshown to the shown state,' and writes on this the following note : 'Some misguided men regard the Supreme who is the substrate of the universe as essentially material, existing either in a potentially determinable (*avyakta*) or actually determinate (*vyakta*) condition ; but in truth He is fundamentally absolute and immaterial.'

¹ here again commentators differ in their explanations. Ś., for example, interprets the compound as meaning 'the *māyā* which is the *yoga*, or union of the three *guṇas*'. R. actually translates *yoga* 'body'. D. translates 'mystic illusion', and writes : '*yoga* means here the supernatural power which a perfect *yogin* was supposed to obtain. The creative power of the gods was connected with *yoga* as meditation.' B. translates : 'the magic of my Rule.'

² Ś. excepts Kṛiṣṇa's few votaries.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

इति श्रीमद्भगवद्गीता० विज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

29. Those who turn to me, and strive for release from age and death, know That Brahman, the whole Essential Self,¹ and Work entire ;

30. Those who know in me Essential Being, Essential Deity, and Essential Sacrifice, and even at the time of going hence know me—controlled of thought, they know me truly.²

THUS ENDETH THE SEVENTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚṢṆA AND ARJUNA;
AND ITS NAME IS
E X P E R I E N C E.

¹ for these terms, see note on viii. 3, 4. Ś. at this point defines *adhyātma* as *pratyagātmanṣayaṁ vastu*—the reality underlying the innermost Individual Self.

² R. attempts to assign various kinds and degrees of knowledge to the various types of votary ; but the division is artificial, and the Sanskrit text cannot bear the strain.

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽच देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Reading the Eighth.

Arjuna said :

1. What is That Brahman? What, Essential Self? What, Work, O Person Supreme? And what is said to be Essential Being? What is called Essential Deity?

2. How and who here in this body is Essential Sacrifice, O Madhusūdana? And how at the time of going hence art thou to be known by men of governed spirit?

The Blessed Lord said :

3. Brahman¹ is the Imperishable, the Supreme; Its Being²

¹ see Intro., § 14.

² *svabhāva*, defined by Ś. as *pratideham pratyagātmanabhāvaḥ*. R., misled by the use of this term, interprets *brahma* as the pure Self divorced from *prakṛiti* (*prakṛitvīnirmuktātmasvarūpa*), and *adhyātma* as *prakṛiti* apart from Self. The former, he says, must be sought, the latter avoided; therefore both should be known. M. explains *adhyātma* as 'body', *svabhāva* meaning 'that which exists as a help to *sva*, or *jīva*'. Ānandagiri and Śrīdhara gloss with the words *svarūpa* and *svayam*. B. translates: 'the Nature of each is called the One over Self,' referring *sva* to the individual being rather than to Brahman.

अधिभूतं करो भावः पुरुषश्चाधिदेवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

is called Essential Self; ¹ the creative force ² that causes beings to spring into existence is called Work;

4. Essential Being ³ is perishable existence; ⁴ Essential Deity ⁵ is the Person; ⁶ Essential Sacrifice ⁷ am I, here in the body, O best of men embodied.

¹ *adhyātma*: see Intro., § 15. Ś. explains as *ātmanāṁ (deham) adhi-kṛitya*. B. explains: 'relative to personality as a union of spirit and matter,' and translates: 'One over Self'—a rendering that emphasizes the transcendent at the expense of the immanent. *Adhyātma* is the manifestation of Brahman in its proper form as Self in individuals.

² *visarga*: here both Ś. and R. seem to go astray. Ś. considers *karman* to refer to the sacrificial act as causing the origin of all creatures; while R. limits the word *visarga* to its narrow sense, 'act of emission', which must be known by the wise man only to be avoided in his struggle after continence. *Karman* is here peculiarly the creative work of Brahman as efficient cause.

³ *adhibhūta*: see Intro., § 21. R. limits the word to the senses and the subtle elements.

⁴ *kṣara* stands in contrast to *akṣara*, already predicated of Brahman as Supreme. TH. translates 'divisible', *prakṛiti* being divisible into categories.

⁵ *adhidaivata*: see Intro., § 16.

⁶ *puruṣa*: see Intro., § 16.

⁷ *adhijajña*: see Intro., § 19 (c). Ś. quoted the saying of the ancient mystics: 'Verily, Viṣṇu is the sacrifice,' and says that 'Viṣṇu incarnate is he who identifies himself with all acts of sacrifice.' R. says that Kṛiṣṇa is present in Indra and the other *devas* as the true object of worship; but this explanation neglects the reference to incarnation, and is more suitable to the word *adhidaiva*. D. remarks that Kṛiṣṇa as *avatāra* is an object of worship suited to man's limited understanding. B. writes: 'This cosmic spirit of self-surrendering grace finds its highest embodiment in the forms in which the Supreme from time to time incarnates Himself to teach to mankind the way of salvation;' and again: 'He gives Himself in perfect Selflessness for the weal of the world.'

It is not easy to decide the exact meaning of the term. A reference to iv. 24 inclines one to accept Ś.'s explanation in so far as Kṛiṣṇa identifies himself with Brahman, but the force of the phrase 'here in the body' makes D.'s interpretation seem more probable. B.'s idea is particularly interesting in relation to the Christian Sacrifice, but it is doubtful whether such a notion was present in the mind of the author of the Gītā.

अन्तकाले च मामेव स्मरन्मुक्ता कलेवरम् ।
 यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥
 यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
 तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥
 तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
 मय्यर्पितमनोबुद्धिर्माभिवैष्यस्वसंशयम् ॥ ७ ॥
 अभ्यासयोगयुक्तिन चेतसा नान्यगामिना ।
 परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
 कविं पुराणमनुशासितार-
 मणोरणीयांसमनुस्मरेद्यः ।
 सर्वस्व धातारमचिन्त्यरूप-
 मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

5. And he who at the last hour,¹ leaving his body, goes hence remembering me, comes to my being; of that there is no doubt.

6. Or whatsoever being a man remembers,² when at the end he abandons his body, to that same he goes, O son of Kuntī, ever with that being made in being one.³

7. Therefore at all times remember me and fight; if thy mind and reason are fixed on me, to me shalt thou surely come.

8. With thought controlled by constant practice, and seeking no other resort, one goes to the Supreme Celestial Person, son of Prithā, if one meditates on him.

9. Whoever shall remember the Ancient Seer,⁴ the Director,

¹ commentators claim that this is not a doctrine of 'death-bed repentance', but that a man will naturally turn at the last hour to the object of his life-long devotion. R. refers to the story of Ādibharata, told in the Viṣṇu P.; at the moment of death his mind was wholly occupied with a beloved deer; he was therefore born again as a deer in the forest.

² see Introd., § 4.

³ *bhāvita* may mean either 'conformed to' (so D. and TH.), or 'meditated on' (so Ś. and R., followed by TG.). B. translates: 'inspired to being therein,' the meaning of which is obscure.

⁴ explained by Ś. as the Omniscient.

प्रयाणकाले मनसाचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्च सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्नाधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

smaller than the small, Creator¹ of all, inconceivable of form, sun-coloured, beyond the darkness,²

10. That man, at the time of going hence, with mind unwavering, controlled by devotion and by the power of control, setting the breath rightly between the brows,³ goes to the Supreme Celestial Person.

11. That Word⁴ which knowers of the Veda call Imperishable, which men restrained and freed from passion enter, and in desire for which men fulfil the vow of continence—that Word to thee I will in brief declare.

12. Closing all gates,⁵ confining mind in heart,⁶ fixing

¹ *dhātṛi* may mean Creator, or Supporter, or Ordainer. Ś. explains: 'who allots to all living beings actions and their various results.'

² Ś. explains: 'glorious with everlasting intelligence, beyond the darkness, or delusion, of ignorance.' The description here given echoes phrases in the Upaniṣads, especially Śvet. Up. and Kath. Up. See also Chānd. Up. i. 6. 6.

³ see note on 12 *infra*.

⁴ cf. Kath. Up. ii. 15: 'The word which all the Vedas rehearse, and which all austerities proclaim, desiring which men live the life of religious studentship—that word to thee I briefly declare.' So Hume translates, and notes that 'the word *pada* here is doubtless pregnant with some other of its meanings, particularly "way", "place", "goal" or "abode".' The passage in the Upaniṣad at once proceeds to glorify the *pranava* under the name of *akṣaram brahma*.

⁵ that is, the organs of sense, &c., the gates of the 'nine-gated city'. See note on. v. 13.

⁶ TG. explains: 'thinking of nothing, making the mind cease to work.'

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
 यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥
 अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
 तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥
 मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
 नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥
 आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

his breath within the head,¹ set on the maintenance of control,

13. Repeating OM, the Brahman in one syllable,² remembering me³— when such a one goes hence, abandoning the body, he goes upon the highest way.

14. To that Ascetic, ceaselessly controlled, who ever ceaselessly with undivided thought remembers me, easy am I of access, son of Prithā.

15. When they have come to me, great souls win not rebirth, abode of pain, unduring; to highest perfection have they gone.

16. The worlds, even to the realm of Brahmā,⁴ are subject to return, O Arjuna; but for him who comes to me, O son of Kuntī, there is no rebirth.

¹ *ātman* entered the individual through the 'cleft' in the head (*vidṛiti* : Ait. Up. i. 3. 12). From the head an artery, called *suṣumnā*, runs down to the heart. If the breaths can be forced up to the head, 'between the eyebrows', one may 'go aloft'. See Pr. Up. iii. 7, and especially Maitrī Up. vi. 21, where it is said : 'There is an artery, called the *suṣumnā*, leading upwards, conveying the breath, piercing through the palate. Through it, by joining the breath, the syllable OM, and the mind, one may go aloft.' (Hume.)

² see note on 11 *supra*. There is doubtless a play on the double meaning of *akṣara*. D. quotes Bhāg. P. xii. 6 : 'From this sound sprang the syllable OM, composed of three elements (A. U. M.), self-resplendent, of unmanifested origin, that which is the emblem of the divine Brahma, the Supreme Spirit.'

³ note here Kṛiṣṇa's implicit identification of himself with Brahman.

⁴ the worlds are variously classified, as three, eight, or fourteen. The *Brahmaloka* is the highest.

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रां तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्वस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

अव्यक्तोऽचर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

17. Those men who are knowers of Day and Night know that the Day of Brahmā endures a thousand ages, and know his Night a thousand ages long.¹

18. From the unmanifest spring forth all manifest existences at the coming of Day ; at the coming of Night they are dissolved even in that whose name is the unmanifest.

19. This same company of beings comes to existence again and again, and without will of its own is dissolved at the coming of Night, O son of Prithā ; it springs forth at the coming of Day.

20. But higher than that unmanifest² there is another unmanifest existence, from everlasting ; this, when all beings perish, does not perish.³

21. Unmanifest, Imperishable is this named ; men call this the highest way ; and when men win this they do not return ; that is my highest dwelling-place.

22. This, O son of Prithā, is the Person Supreme, to be gained

¹ a period of four *yugas*, or one *mahāyuga*, lasts for 4,320,000 mortal years. One thousand *mahāyugas* are one day in the life of Brahmā, and an equal number form his night. 360 such *kalpas* form one of Brahmā's years, and he lives for 100 years, or one *mahākalpa*.

² TH. and D. translate 'visible', apparently reading *vyaktāt* for '*vyaktāt*' ; but the point of the statement is that the unmanifest imperishable Brahman, from which there is no return, is higher than the unmanifest *prakṛiti* which continually goes forth to manifestation.

³ *dhāman* may also mean 'light' or 'glory'.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

अग्निर्ज्योतिरहः शुक्लः षणमासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षणमासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

by undivided devotion ; wherein do beings abide, whereby all this is pervaded.¹

23. Now at what time² departing Ascetics go hence, not to return or to return, that time I will declare to thee, O prince of Bharatas.

24. Fire, light, day, the bright fortnight, the six months of the northern course—men who depart in these, knowers of Brahman; to Brahman go.

25. Smoke and night, the dark fortnight, the six months of the southern course—in these the Ascetic attains to the light of the moon, and returns.

¹ the phrase 'whereby all this is pervaded' identifies *para puruṣa* with the *jīvātman* (ii. 17) and with *Kṛiṣṇa* (ix. 4).

² the opinions of commentators differ widely with regard to the value and meaning of this obscure passage. D., for example, considers it to be so unworthy of the author of the *Gītā* that he encloses it within brackets. TH., on the other hand, holds that 'our poet has borrowed a popular superstition merely as an apt and elegant poetical metaphor'. Ś. says that fire, light, smoke, &c., are either the deities so called or the deities presiding over time ; R. explains that 'time' in 23 means the path where the deities who preside over the divisions of time dwell in great numbers. D. writes : 'The soul, with the *liṅga*, passes through the great coronal artery to the crown of the head at the time of death ; and then, as Hindu theologians teach, since the *liṅga* requires a light to guide it, if a ray of light rests on the crown of the head at that time, it may reach the highest heaven, that of *Brahmā* ; but if otherwise, it may wander in the darkness, and cannot rise beyond the heaven of the Moon.' The passage is derived from teaching in the *Upaniṣads* (see *Introd.*, § 26).

The *Mahābhārata* tells how *Bhīṣma*, after being pierced by innumerable arrows, delayed his death for fifty-eight days, so that he might pass away at a propitious time.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
 एकाया गत्याद्वातुं मन्ययावर्तते पुनः ॥ २६ ॥
 नैते ह्यती पार्थ ज्ञानयोगी मुह्यति कश्चन ।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपःसु चैव
 दानेषु यत्पुण्यफलं प्रदिष्टम् ।
 अथेति तत्सर्वमिदं विदित्वा
 योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

इति श्रीकृष्णार्जुनसंवादे योगशास्त्रे षड्विंशोऽध्यायः ॥ ८ ॥

26. For these two ways, the bright and the dark, are held to be the world's eternal ways ; by the one a man goes to return not, by the other he returns again.

27. If he know these two paths, O son of Prithā, no Ascetic is deluded ; therefore at all times be controlled by practice of control, O Arjuna.

28. Whatever fruit of merit is prescribed for Vedas, sacrifices, austerities, and gifts—all that does the Ascetic, knowing this, transcend, and reaches the supreme and primal realm.¹

THUS ENDETH THE EIGHTH READING IN
 THE GLORIOUS SONG OF THE BLESSED LORD,
 THE MYSTICAL LESSON,
 THE WISDOM OF THE ABSOLUTE,
 THE SCRIPTURE OF CONTROL,
 THE CONVERSE OF LORD KṚṢṆA AND ARJUNA ;
 AND ITS NAME IS
 THE IMPERISHABLE ABSOLUTE.

¹ cf. vi. 44. TG. translates : ' . . . obtains all the holy fruit . . . and he attains to the highest and primeval seat.' 'Obtains' is a strange rendering of *atyeti* and misses the sense. B. goes astray ; taking *tat* (i.e. *phalam*) as the object to *viditvā*, and *sarvam idam* as the object to *atyeti*, he translates : 'The Man of the Rule, knowing the fruits of righteousness . . . , passes beyond this present universe, and reaches the supreme, primal sphere.'

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
 ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ १ ॥
 राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
 प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥
 अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।
 अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥
 मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

Reading the Ninth.

The Blessed Lord said :

1. Now unto thee who dost not cavil will I declare this most mysterious knowledge, together with experience, knowing which thou shalt be released from ill.¹

2. This is the Royal Science, the Royal Mystery, pure and very high, clearly comprehensible,² in accord with duty,³ very easy to practise,⁴ immutable.

3. Men without faith in this righteous law, Paramtapa, win me not, but return on the path of the cycle of mortality.

4. By me, in form unmanifest,⁵ is all this universe pervaded ; all beings dwell in me, but I dwell not in them.

¹ i.e. the bondage of *samsāra* (Ś.).

² or, as TG. explains, 'apprehended directly by immediate consciousness'.

³ TH. explains: 'in accordance with the established religion;' but *dharma* seems here to imply that the worship of the incarnate as Brahman is consistent with the performance of duty.

⁴ Ś. takes the *jñāna* here taught to be simply *brahmajñāna*. But to call *brahmajñāna* 'very easy to practise', without special reference to the incarnation, would be to contradict the teaching at xii. 5.

⁵ these words, in the forefront of Kṛiṣṇa's exposition of the Royal Mystery, indicate wherein that Mystery lies. Kṛiṣṇa incarnate is one

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
 भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
 यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥
 सर्वभूतानि कौन्तेय प्रवृत्तिं यान्ति मामिदम् ।
 कल्पत्रये पुनस्तानि कल्पादौ विस्तृजाम्यहम् ॥ ७ ॥

5. Nor yet in me do beings dwell.¹ Behold my Power as Lord! Sustainer of all beings, yet not dwelling in beings, is my Self,² that brings beings to existence.

6. As in the ether ever dwells the mighty wind while everywhere it moves,³ so know that every being dwells in me.

7. All beings, O son of Kuntī, come to my Nature, when a Period ends; when a Period begins, I send them forth again.⁴

with Brahman unmanifest. Hence D. is surely wrong in taking *avyakta* here to refer to *prakṛiti*. It is the higher *avyakta* of viii. 20. This, again, is made clear by the phrase 'all this universe is pervaded', the *avyakta* thus being identified with *para puruṣa*, as in viii. 22. (See also ii. 17.)

¹ the world of *bhūtas* is here regarded rather on its material side, as developed *prakṛiti*, than as a number of existences formed of the union of *prakṛiti* and *puruṣa* (as in vii. 6). Thus all beings dwell in Kṛiṣṇa (or Brahman) inasmuch as *prakṛiti* is his; but as his proper, or higher, nature is *ātman*, which is in reality quite unconnected with the work of *prakṛiti*, it is equally true that beings do not dwell in him, nor he in them. Where *prakṛiti* and *ātman* meet, in Brahman, we find the truly 'mysterious' paradox that they are one, yet wholly separate.

² in view of the fact that Kṛiṣṇa as *adhyātma* is said to dwell in the heart of every being, it is strange to find the statement that his Self (*ātman*) dwells not in beings. Ś. tries to meet the difficulty by saying that *ātman* is here used popularly—the physical and material nature of Brahman as apart from the true *ātman*. Kṛiṣṇa is probably emphasizing the fact of *ātman's* real isolation, in spite of an apparent indwelling, as explained by the simile in the following śloka.

³ the point in this simile seems to be that though in a sense the wind rests and moves in the all-pervading ether, yet there is no real contact between them. (Ś.)

⁴ the process described in viii. 18, 19 Kṛiṣṇa now claims as his own work. This work he performs by 'resorting to' or 'presiding over' *prakṛiti*, which is his 'lower nature'. This work is the perfect *yoga* of Kṛiṣṇa as Lord, and therefore has no power to bind him. For a Period (*kalpa*), see note on viii. 17.

प्रकृतिं स्वामवष्टभ्य विद्वजामि पुनः पुनः ।
 भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥
 न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
 उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥
 मयाध्यक्षेण प्रकृतिः सृजते सचराचरम् ।
 हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥
 अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
 परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥
 मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
 राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

8. Resorting to Nature, which is my own, I send forth again and again this whole company of beings, powerless, by the power of Nature.

9. And these works do not bind me, O Dhanamjaya, for I sit as one indifferent, from these works detached.

10. Nature, while I preside, gives birth to that which moves, and that which moves not;¹ for this reason, O son of Kuntī, does the world revolve.

11. Fools scorn me when I dwell in human form :² my higher being they know not as Great Lord of beings.

12. Vain of hope are they, vain of work, vain of knowledge, void of wit; they enter the delusive nature of Monsters³ and of Devils.⁴

¹ a phrase that includes all existing things.

² cf. vii. 24 and note. The interpretation there offered is confirmed by a comparison with this śloka. While the seventh Reading is concerned with the two 'natures' and the manifestation of *prakṛiti*, the ninth is concerned with incarnation.

³ *rākṣasas* are ogres of various kinds, enemies of God and man. The famous Rāvaṇa was a *rākṣasa*, and descriptions of his subjects in Lankā, found in the Rāmāyaṇa, fully justify the translation 'monsters'. See RFNI., pp. 209-12.

⁴ see note on vii. 15. The idea seems to be that certain men, during their life on earth, fit themselves by their evil conduct to be monsters and devils in another birth; those who practise virtue are fitted to proceed to the celestial worlds. See xvi. 1-20.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन वज्रधा विश्वतोमुखम् ॥ १५ ॥

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्तोऽहमहमेवाज्यमहमग्निरहं ऊतम् ॥ १६ ॥

13. But those great souls, O son of Prithā, who enter heavenly nature devoutly worship me with undivided mind, and know me as the source of beings, immutable.

14. Always giving me glory, and striving, steadfast in their vows, doing homage with devotion, ever controlled,¹ they worship me.

15. And others also worship me, offering the sacrifice of knowledge,² regarding me as one, as separate³—me, who in various forms face every way.

16. I am the offering;⁴ I am the sacrifice;⁵ I am the an-

¹ note again the combination of knowledge, devotion, and work ; *jñātvā . . . bhaktyā . . . nityayuktāḥ*.

² it is not implied by this phrase that the worshippers mentioned in 13, 14, possess no knowledge ; on the contrary, they are expressly said to do so. Possibly the meaning is that these worshippers who fix their minds on the mystery of Kṛiṣṇa's oneness and separateness allow knowledge to predominate in their worship, while the special feature of the former type of worship is devotion.

³ Ś. and other commentators interpret : 'either as one, or as many *devas*, &c.'. But there is no alternative conjunction, and certainly to fix the mind on God's manifoldness is not a mark of the 'sacrifice of knowledge'. We have already seen (4-10) how Kṛiṣṇa claims to be one with all beings, and at the same time free from contact with them. It is with this knowledge that these men worship him, both 'with the idea of his oneness' with all existences, and at the same time 'with the idea of his separateness' from them.

⁴ cf. iv. 24, and note the implicit identification of Kṛiṣṇa with Brahman.

⁵ Ś. and others distinguish *kratu* as a class of Vedic sacrifices from *yajña* as the worship enjoined in *smṛiti*. D. does not accept this distinction, and prefers to explain *kratu* as 'sacrifice' in the strict sense of the term, and *yajña* as 'worship' in general.

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमींकार ऋक् साम यजुरेव च ॥ १७ ॥

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

तपाम्यहमहं वर्षं निगृह्णाम्यत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

cestral oblation ; I am the herb ; I am the rune ; I am the but-
ter ; I am the fire ; I am the burnt-offering.¹

17. I am the father of this universe, the mother, the creator,
the grandsire ; that which is to be known, and that which
purifies ; OM ;² the R̥ig, the Sāman, and the Yajus ;³

18. The way,⁴ the sustainer, the lord, the witness, the dwell-
ing, the refuge, the friend ; the origin, the dissolution, the
resting-place ; the treasure-house,⁵ the seed immutable.

19. I give heat ; I restrain and pour forth the rain ; I am
deathlessness, yea, and death ; being and no-being⁶ am I, O
Arjuna.

¹ for *huta* (= *homa*) see Mān. iii. 74.

² see note on viii. 13.

³ the Gītā recognizes only the three most ancient Vedas.

⁴ or the 'goal', as often where *gati* occurs.

⁵ Ś. explains : 'that which living beings shall enjoy in a future period.'
R. : 'the things which come to birth and disappear.' Seeing that at the
end of each 'Night of Brahmā' it is the same existences that come to
manifestation, they may be said to pass that Night in a 'storehouse'.

⁶ Ś. calls *sat* the manifested, the effect, and *asat* the unmanifested, the
cause. R. explains *sat* as present existence, and *asat* as past and future
existence. TH. identifies *sat* with spirit, and *asat* with matter. D. follows
Ś., and quotes RV. x. 72. 2 : *devānām pūrve yuge asataḥ sad ujāyata*. He
also refers to Sāṃkhya Kār. ix, where *sat* is said to be effect. B. writes :
'The Supreme is "Being and No-Being", i.e. He is indeed existent, but
His existence as Absolute can only be apprehended by negation of all
conceptions of determinate being, even of being itself.' Ś. is probably
right ; the author had in mind such passages as Chānd. Up. iii. 19 (contro-
verted at Chānd. Up. vi. 2) and Tait. Up. ii. 7. But see also Bṛih. Up. i. 3.
28 and ii. 3. 6. Muṇḍ. Up. ii. 2. 1 and Pr. Up. ii. 5 speak of *sat* and *asat*,
but leave the interpretation open.

त्रैविद्या मां सोमपाः पूतपापा

यच्चैरिद्धा स्वर्गंति प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना

गतागतं कामकामा लभन्ते ॥ २१ ॥

अनन्यास्त्रिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

20. Men of the threefold science,¹ who drink the Soma² and are cleansed from sin, worshipping me with sacrifices, pray for the way of Heaven; these win the pure world of the Lord of Lords, and in that heavenly realm they taste the heavenly joys of Heaven's Lords.

21. They enjoy the broad world of Heaven, and when their merit is spent, enter the world of mortal men; thus those who follow the threefold law, desirers of desires, win but the state of going and return.

22. To those men who think on me and worship me with undivided hearts,³ ever controlled, I bring the power to gain and guard.⁴

23. Even those who are devoted to other Lords of Heaven, and sacrifice to them, possessed of faith—even they, O son of Kuntī, do sacrifice to me alone, but not as law ordains.

¹ those who follow the law of the three Vedas. See note on 17.

² the juice of a milky climbing plant (*asclepias acida*) which played a large part in Vedic ritual, and was itself regarded as a deity.

³ i.e. worshipping me alone and no other. Ś. explains: *aprithagbhūtāh*, i.e. as not separate from me—an interpretation due to his monistic bias.

⁴ R. explains: 'union and its perpetuance.' TG.: 'I give new gifts and preserve what is acquired by them.'

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
 न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥
 यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
 भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥
 पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतमङ्गमि प्रयतात्मनः ॥ २६ ॥
 यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥
 शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः ।
 संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

24. For of all sacrifices am I the enjoyer and the lord ; but men recognize me not in truth ; therefore they fall.¹

25. To the Lords of Heaven go they who pay their vows to Heaven's Lords ; to the Fathers go they who pay their vows to the Fathers ;² to the Ghosts³ go they who offer to the Ghosts ; to me, too, do they go who sacrifice to me.

26. If any earnest soul make offering to me with devotion, of leaf or flower or fruit or water, that offering of devotion I enjoy.

27. Whatever work thou doest, whatever thou dost eat, whatever thou dost sacrifice or give, whatever be thine austere practices, do all, O son of Kuntī, as an offering to me.

28. Thus from the bonds of work, from fruits both good and ill, shalt thou be released ; thy spirit controlled by practice and renunciation,⁴ thou shalt find release and come to me.

¹ i. e. return to the world of men.

² i. e. who occupy their time and thought in the performance of the *śrāddha* ceremonies.

³ the word *bhūta* denotes an inferior, and often malicious, being in the spiritual world ; but not all *bhūtas* are evil, Ś. mentions the *Vināyakas* (e. g. Gaṇeśa), the hosts of *Mātrīs* (the personified energies of the principal deities), and the four *Bhaginis*. See RFNI., ch. vii.

⁴ as in Reading V, the performance of duty in the spirit of renunciation, with no desire for reward, and as an offering to Kṛiṣṇa.

समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति न प्रियः
 ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥
 अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
 साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥
 क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
 कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥
 मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

29. All beings I regard alike ; not one is hateful to me or beloved ; but those who with devotion worship me abide in me, and I also in them.¹

30. If one worship me with undivided devotion, even though he be of very evil life, yet must he be counted good ; for his resolves are right.

31. Quickly he becomes righteous,² and goes to everlasting peace ; be very sure,³ O son of Kuntī, my votary does not perish.

32. For even those, O son of Prithā, who are born of the womb of sin⁴—women, Vaiśyas, and Śūdras too—if they resort to me, go on the highest way.

¹ Ś. compares Kṛiṣṇa to a fire, which does not choose on whom to shed its warmth ; he who draws near to it will be warmed ; he who remains aloof will be cold. Ānandagiri speaks of the sun, whose light is reflected in a clean mirror, but not in a dirty one. B.'s translation of *sama* : ' I am indifferent to all born beings '—is misleading. The doctrine of this śloka is not consistent with the teaching of such passages as Kāth. Up. ii. 23 : ' He is to be obtained only by the one whom he chooses.'

² the commentators are anxious to maintain that the doctrine of these ślokas is not immoral. Thus Ś. comments : ' By abandoning evil ways in his external life and by the power of his internal right resolution.' Kāth. Up. ii. 24 declares that ' He cannot be obtained by knowledge by one who has not ceased from evil conduct.'

³ so TH. and D. TG. translates : ' you may affirm.' Ś. : *niścītām prati-jñān kuru*.

⁴ D. takes those who are ' born of the womb of sin ' as a class separate from ' women, Vaiśyas, and Śūdras '. But these are said to be ' conceived of sin ' inasmuch as they have been born as women, or of low caste, in consequence of sins committed in a former life.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

मद्वना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

इति श्रीमद्भगवद्गीता० राजविद्याराजगुह्ययोगो नाम नवमो

ऽध्यायः ॥ ९ ॥

33. How much more pure Brāhmaṇas and devout King-sages? Thou who hast gained this world, impermanent and pleasureless, devoutly worship me!

34. On me thy mind, to me be thy devotion, for me thy sacrifice; to me do reverence; thus holding thyself in control, and making me thine aim, even to me shalt thou come.

THUS ENDETH THE NINTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚIṢṆA AND ARJUNA;
AND ITS NAME IS
ROYAL SCIENCE: ROYAL MYSTERY.

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।
 यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥
 न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
 अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥
 यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
 असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
 बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
 सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

Reading the Tenth.

. The Blessed Lord said :

1. Once more, O thou strong of arm, hear my supreme word, which I will declare to thee who art delighted,¹ because I desire thy welfare.

2. The Hosts of Heaven know not my origin,² nor the Great Seers;³ for I am altogether the beginning of the Lords of Heaven and of the Great Seers.

3. He who knows me as birthless and without beginning, as the Great Lord of worlds, is among mortals undeluded and is released from every sin.

4. Discernment, knowledge, freedom from delusion, long-

¹ some translators render *prīyamānāya* 'who art beloved'. The word can bear either sense, but 'delighted' is the more usual.

² R. interprets *prabhava* as *prabhāva*, greatness. But context demands the meaning 'origin'. They do not know Kṛiṣṇa's origin, because he has no origin.

³ mentioned again in 6 with the number seven; in 25 the chief is Bhṛigu. Various lists of the seven *maharṣis* are given; Bhṛigu is added to the list by Manu and in the Vāyu and Viṣṇu Ps. They are sometimes identified with the Prajāpatis, progenitors of the human race, 'mind-born sons of Brahmā' (cf. 6). The seven *maharṣis* appear in the sky as the seven chief stars of the Great Bear.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
 भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥
 महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
 मज्जावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥
 एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
 सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

suffering, truth, restraint, tranquillity,¹ pleasure and pain, existence, non-existence,² fear and fearlessness,

5. Harmlessness, an even mind, contentment, austerity, beneficence, fame, and infamy—such are the states of beings, severally dispensed by me alone.³

6. The seven Great Seers,⁴ and the four Ancients,⁵ and the Manus⁶ too, who had their being in me, were born of mind; of them are sprung these creatures in the world.

7. He who knows in verity this my pervading power⁷ and

¹ Ś. thus distinguishes between *dama* and *śama*: *dama* is quietude of the external senses, and *śama*, of the inner spirit (*antaḥkaraṇa*).

² R. explains *bhava* and *abhāva* as 'great joy' and 'melancholy'. TH., D., and TG. as 'birth' and 'death'.

³ Ś. adds: 'according to the work of each.'

⁴ see note on 2. Ānandagiri remarks that the *maharṣis*, from Bṛiḡu to Vasiṣṭha, were omniscient, and were the original teachers of the traditional wisdom.

⁵ i.e. the four 'mind-born' Kumāras—Sanatkumāra, Sanaka, Sanātana, and Sanandana. Ś. and others take *pūrve catvāraḥ* with *manavaḥ*; Ś. selects the four Manus known as Sāvārṇa from the list of fourteen.

⁶ There are fourteen Manus, each presiding over the world for a *manvantara*, or period of 4,320,000 years. The first Manu was called Svāyamībhava; the seventh (ruler of the present age) Vaivasvata (see note on iv. 1).

⁷ the word *vibhūti* contains an idea of 'power' or 'lordship' and also an idea of 'pervasion' or 'immanence'. Later in the Reading, Kṛiṣṇa recounts to Arjuna some of his *vibhūti*s; he speaks of himself (a) as the chief of each class of beings, e.g. as the sun among lights, and (b) as that without participation in which each member of the class could not exist as it is; for example, all lights owe their possession of light to the sun. Any translation of *vibhūti*, then, which ignores this double aspect (e.g. TH. and D.: 'pre-eminence'; B.: 'power'; and TG.: 'emanation') must be considered inadequate. Ānandagiri explains the word as denot-

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

तेषामेवानुक्तमर्थमहमज्ञानजं तमः ।

नाश्याम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

work¹ is controlled by unshakable control ; of this there is no doubt.

8. I am the origin of all ; all issues forth from me ; believing this, the wise devoutly worship me, filled full with love.²

9. Their thought on me, their life absorbed in me, teaching one another and speaking ever of me, they are delighted and content.

10. To those men, ceaselessly controlled, who worship with affectionate devotion, I give that union with discernment, whereby they come to me.

11. Abiding in their souls,³ do I for pity's sake destroy with the brilliant lamp of knowledge their darkness born of ignorance.

ing Kṛiṣṇa's infiniteness, and the fact that the Great Seers and Manus possessed their power and wisdom in so far as they partook of a very small portion of his power and wisdom. R. identifies *vibhūti* with *aiśvarya*, and this is a true identification, seeing that *īśvara* is not only transcendent Lord but also immanent in every being (cf. xviii. 61). For the idea of pervasion present in this Reading note *vibhu* (12) and *vyāpya* (16).

¹ Kṛiṣṇa's *yoga* in this Reading is the expression of his transcendent power in the work of creation.

² translators vary between 'full of perseverance (*abhiniveśa*) in seeking the supreme reality' (Ś.); 'gifted with meditative powers' (TH.); 'who share my nature' (D.); and 'full of love' (TG.).

³ TH. translates: 'remaining in my own condition,' and explains that to the devotee alone Kṛiṣṇa discloses his real nature.

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥
 आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥
 सर्वमेतद्धृतं मन्ये यन्मां वदसि केशव ।
 नहि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥
 स्वयमेवात्मनात्मानं वेत्स्य त्वं पुरुषोत्तम ।
 भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Arjuna said :

12. Brahman Supreme, Supreme Abode, Supreme in purifying power art thou ! Person eternal and divine, the primal Lord of Heaven, unborn, pervading all—

13. Thus all the Seers have hailed thee, and Nārada,¹ the heavenly Seer, likewise ; and Asita² and Devala³ and Vyāsa ;⁴ and thou thyself revealest it to me.

14. All this that thou tellest me I deem true, O Kēśava ; verily, O Blessed Lord, thy manifestation⁵ know not the Lords of Heaven or Hell.⁶

15. Thyself alone dost know thy Self by Self, O Person

¹ many stories are told of Nārada, a favourite figure in Hindu legend. He is said to have invented the *vinā*, or lyre, and to have paid a visit to Pātāla. Later legend associates him closely with Kṛiṣṇa. He is frequently represented on the stage as a rather mischievous youth, carrying *kartāl*, or castanets.

² Asita is mentioned in the Lalita Vistara.

³ Devala, the son of Viśvāmītra, is mentioned in the Viṣṇu P.

⁴ the word *vyāsa* means ' editor ' or ' arranger '. To Vyāsa is attributed the compilation of the Veda in its present form, and the authorship of many sacred works, including the Mahābhārata and the Purāṇas. He was also called Kṛiṣṇa Dvaipāyana.

⁵ *vyakti* is probably used here in a very general sense, inclusive of creation and incarnation.

⁶ the Dānavas, or descendants of Danu, like the Daityas, were demons who warred against heaven and interfered with sacrifice. In early times they seem to have represented the aborigines.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
 याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥
 कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
 केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥
 विस्तरैणात्मनो योगं विभूतिं च जनार्दन ।
 भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
 प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥
 अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

Supreme, O Source of beings, Lord of beings, Lord of Heaven's Lords, O Ruler of the universe!

16. Indeed thou shouldst tell without reserve thine own divine pervading powers, whereby thou abidest immanent in these worlds.

17. How may I know thee, O Ascetic,¹ in constant meditation? And in what various aspects should I think of thee, O Blessed Lord?

18. Tell me again in full thy work and thy pervading power, Janārdana; for with hearing thine ambrosial word I am not sated.

The Blessed Lord said:

19. Lo, verily I will tell thee my pervading powers divine—those that be chief, O best of Kurus; to my extent there is no bound.

20. I am the Self,² O Guḍakeśa,³ dwelling in the heart of

¹ Kṛiṣṇa as Creator, by virtue of his *karmayoga*. R. reads *yogī*, in apposition to *aham*.

² cf. xviii. 61. As *adhyātma*, he is both transcendent, and immanent in all.

³ Ś. here gives as an alternative the explanation (*ghanakeśa*) which modern scholarship approves. See note on i. 24.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
 मरुद्भिर्दिव्यमसि नक्षत्राणामहं शशी ॥ २१ ॥
 वेदानां सामवेदोऽसि देवानामसि वासवः ।
 इन्द्रियाणां मनश्चासि भूतानामसि चेतना ॥ २२ ॥
 रुद्राणां शंकरश्चासि वित्तेशो यक्षरक्षसाम् ।
 वसूनां पावकश्चासि मेरुः शिखरिणामहम् ॥ २३ ॥

every being; I am the Beginning and Middle of beings, and their End likewise.¹

21. Of Sun-Spirits I am Viṣṇu; ² of lights, the radiant Sun; of Storm-Spirits I am Marici; ³ of the lights of night, ⁴ the Moon.

22. Of Vedas I am the Sāmaveda; ⁵ of Heaven's Lords, Vāsava; ⁶ of senses I am the Mind; ⁷ of beings, Consciousness.⁸

23. Of Spirits of Destruction I am Śaṁkara; ⁹ of Goblins

¹ I am not only the cause of their manifestation, persistence, and dissolution, but it is my *prakṛiti* which itself comes into being, remains in manifestation, and is dissolved again.

² in Vedic times the Ādityas were the six or seven sons of Aditi; later the number was increased to twelve, as representing the Sun, under various names, presiding over the months of the year. Viṣṇu is included among them in the Viṣṇu P., and is here said to be the chief.

³ the Maruts, sons of Rudra, play an important part in the Ṛigveda as Lords of wind and storm. Their chief was Marici.

⁴ usually taken to mean the asterisms in the moon's path. But the context demands that the moon should be one, and the chief one, of the *nakṣatras*, which must therefore bear their more general meaning of the 'lights of night'.

⁵ This Veda receives special honour in Chāṇd. Up. 1. 1 as being the essence of the Ṛigveda, from which nearly all its verses are derived. The fact that its verses were chanted also gave it special value. It is curious to notice that in Mān. iv. 124 the sound of the Sāmans is said to convey a notion of impurity, owing to their connexion with the Pitṛis.

⁶ Indra.

⁷ *indriya* is rather an *organ* of sense. Among the eleven sense-organs *manas* is reckoned as the most important.

⁸ i.e. among the manifestations of *prakṛiti* the first and highest is *buddhi*.

⁹ the Rudras are spirits of storm and destruction, identified in the Ṛigveda with the Maruts (see note on 21). Rudra is a Vedic deity, generally terrible, sometimes propitious; he was identified with Śiva, who is also called Śaṁkara.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्त्रि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्त्रि स्थावराणां हिमालयः ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

and Ogres, Viteśa ;¹ of Radiant Spirits I am Fire ;² of mountains, Meru ;³

24. Of household priests, O son of Prithā, know me to be the chief, Bṛhaspati ;⁴ of captains I am Skanda ;⁵ of waters, the Ocean ;

25. Of Great Seers I am Bhṛigu ;⁶ of words, the One Syllable ;⁷ of sacrifices I am the Sacrifice of Muttered Prayer ;⁸ of things unmoved, Himālaya ;

26. Of all trees I am the Sacred Fig-tree ;⁹ and Nārada,¹⁰ of

¹ Viteśa (lord of wealth) is Kuvera, and the guardians of his wealth are the Rākṣasas (see note on ix. 12) and the Yakṣas. The Yakṣas are represented as dwarfish imps with large bellies, and Kuvera himself is deformed, with three legs and only eight teeth.

² the Vasus, eight in number, are personifications of such natural objects as fire, wind, and dawn. In Chānd. Up. iii. 6 Agni is said to be their mouth.

³ the mountain, seven or eight thousand miles high, which stands in the centre of Jambudvīpa, the central continent of the seven which form the world. Divine beings live on the top, from which flows the Ganges to the four quarters of the world.

⁴ also called Brahmanaspati in the Rīgveda. He is the priest, or chaplain of the deities. He is lord of the planet Jupiter.

⁵ the Hindu Mars, also called Kārttikeya. He is the son of Śiva, and rides upon a peacock, holding a bow and arrow.

⁶ for the *maharṣis*, see notes on 2 and 6. Bhṛigu recites the Mānavadharma-sāstra, where he is called Manu's son. In the Padma P. it is said that Bhṛigu was sent by the *ṛṣis* to test Brahmā, Śiva, and Viṣṇu, and found the last alone worthy of worship, seeing that he embraced the foot that awoke him with a kick.

⁷ i. e. OM. See note on vii. 8.

⁸ Madhusūdana says that the *japayajña* is the best form of sacrifice, because it does not involve the slaughter of animals.

⁹ the *āśvattha*, now called the *pīpal*. See note on xv. 1.

¹⁰ see note on 13.

उच्चैःश्रवसमश्चानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

आयुधानामहं वज्रं धेनूनामसि कामधुक् ।

प्रजनश्चासि कन्दर्पः सर्पाणामसि वासुकिः ॥ २८ ॥

अनन्तश्चासि नागानां वरुणो द्यादसामहम् ।

पितृणामर्यमा चासि यमः संयमतामहम् ॥ २९ ॥

heavenly Seers; of the Celestial Choir, Citraratha;¹ of the Perfected, Kapila the saint.²

27. Of horses know me to be Uccaiṣravas,³ ambrosia-born; of king-elephants, Airāvata;⁴ of men, the Monarch,

28. Of weapons I am the Thunderbolt;⁵ of cows, the Milkcow of Desires;⁶ the Forefather, Kandarpa,⁷ am I; of serpents I am Vāsuki;⁸

29. Of snakes I am Ananta;⁹ of water-creatures,

¹ in the Veda the Gandharvas are celestial beings of a sensual type; later, they are the singers and musicians who attend divine feasts. Citraratha is their chief.

² Kapila, the reputed founder of the Sāṅkhya philosophy, is here given pride of place among the *siddhas*, or those who have obtained perfection, or release, because the teaching of Kṛiṣṇa specially follows Sāṅkhya-Yoga doctrine.

³ the horse of Indra, produced with thirteen other objects when the *devas* churned the ocean to secure *amṛita*; Viṣṇu took part in the churning, in his *avatāra* as a tortoise.

⁴ Indra's elephant, also produced at the churning of ocean.

⁵ the weapon of Indra; Ś. refers to the Vedic legend of Dadhīci, from whose bones the thunderbolt was made.

⁶ another product of the churning of ocean; see note on iii. 10.

⁷ Kāma, or the Hindu Cupid. He is represented as a beautiful boy, carrying blossom-tipped arrows, each of which affects one of the five senses. He rides upon a parrot, and is attended by Apsarases, or Celestial Nymphs.

⁸ R. distinguishes the *sarpa*, as one-headed, from the many-headed *nāga* of the next śloka. Vāsuki was used as a rope at the churning of ocean.

⁹ the *nāgas*, or snakes with human heads, live in Pātāla. Their king is Ananta, or Śeṣa, on whom Viṣṇu rests under the shadow of a thousand hooded heads.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

Varuṇa;¹ of the Fathers I am Aryaman;² and of subduers, Yama;³

30. Of Demons I am Prahlāda;⁴ of reckoners I am Time;⁵ of beasts I am the Lord of Beasts;⁶ and Vainateya,⁷ of birds;

31. I am of cleansing things the Wind; of weapon-bearers, Rāma,⁸ of fishes I am Leviathan;⁹ of rivers, Jāhnavī;¹⁰

32. Of creations I am the Beginning and the End, and the

¹ Varuṇa held a high place among Vedic deities, as Lord of the sky and of the moral order. In later times he is Lord of the waters.

² one of the Ādityas, and chief of the Pitris.

³ In the Veda, Yama and his sister Yamī are the first human pair. Yama, after death, found the way to the other world, and the later dead have followed him. Later, he is the lawgiver and judge of the dead; hence, chief among 'subduers' (*samyamatām*).

⁴ the Daityas, or descendants of Diti, are demons like the Dānavas (see note on 14). Prahlāda was the son of the demon king, Hiranyakaśipu; he became a votary of Viṣṇu, who saved him whenever his angry father tried to kill him. Viṣṇu finally slew Hiranyakaśipu in his *avatāra* as Narasimha, the man-lion.

⁵ 'In Hindu logic Time is a single omnipresent and eternal substance in which all determinate existence is lodged, and the instrumental cause by which the mind is led to formulate the terms 'past', 'present', and 'future', which are the basis of all reckoning. This time, not the mind, is the fundamental principle that is at work when we are reckoning, the moving spirit of calculation.' (B. *ad loc.*).

⁶ i.e. the lion or the tiger.

⁷ Garuḍa, son of Vinatā, the king of birds, on which Viṣṇu rides. He is represented as half-man, half-bird, and is the enemy of all serpents.

⁸ i.e. Rāmacandra, the *avatāra* celebrated in the Rāmāyaṇa.

⁹ the *makara* is a large mythical fish; the word is used for dolphin, shark, or crocodile.

¹⁰ Jahnu was a sage who was disturbed in his devotions by the river

अक्षराणामकारोऽसि इन्द्रः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

Middle too,¹ O Arjuna; of sciences, the Science of Essential Self; of arguments, the True.²

33. Of letters I am the letter A; ³ of compound words, the Pair; ⁴ I am Time imperishable; ⁵ I, the Creator, facing every way;

34. All-seizing Death am I, and the Source ⁶ of things to be; of female powers, Fame, Fortune, and Speech, Memory, Intelligence, Steadfastness, Long-suffering; ⁷

Ganges, and consequently drank up its waters. He afterwards allowed the stream to flow from his ear. Hence the Ganges is called Jahnvi's daughter.

¹ this statement is more general than that in 20. There the reference is to individual existences; here to creations as a whole.

² Ś. says that by *pravadatām* we must here understand the various forms of argument, such as *jalpa* (arrogant and quarrelsome rejoinder), *vitāṇḍa* (idle destructive criticism), among which *vāda* (dialectic as distinguished from eristic) is the chief. This is more probably right than such a rendering as that of D.: 'of those who speak I am the speech,' or that of TH.: '(human) speech among sounds of utterance.'

³ chief among letters as placed first in Indian alphabets; immanent, as inherent in syllables without other characterization, cf. Ait. Ār. iii. 2. 3: *akāro vai sarvavāk*.

⁴ Among Sanskrit forms of compound that in which the elements are co-ordinate, e.g. *Rāmalaṅkāraṇau*, Rāma and Lakṣmaṇa. It is this co-ordination of parts, according to Śiṅdhara, which makes this form superior to others.

⁵ both Lord of Time, and of those periods (moments, &c.) which we call 'time'. So (nearly) Ś.

⁶ 'Creator . . . Death . . . Source' should be taken together. He brings to birth, he destroys, and again he brings to birth what shall be. Ś. explains *udbhava bhaviṣyatām* as 'the prosperity of those who are to be prosperous'.

⁷ all these abstract nouns are feminine in Sanskrit.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

द्यूतं क्लयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।

मुनीनामप्यहं व्यासः कवीनामुग्रना कविः ॥ ३७ ॥

35. Of Sāman hymns am I Bṛihatsāman;¹ of metres, Gāyatrī;² Mārgaśīrṣa³ am I of months; of seasons, Flower-bearing Spring;

36. Of guileful things am I the Dice-play; Splendour, among the splendid;⁴ I am Victory; I am Resolution; Goodness, among the good;

37. Of Vṛiṣṇis⁵ I am Vasudeva's son; of Pāṇḍu's sons, Dhananjaya;⁶ of saints, too, I am Vyāsa; of sages, Uśānas⁷ the sage;

¹ verses of the Sāmaveda, written in *bṛhatī* metre.

² one of the Vedic metres (of 3 feet with 8 syllables each) exalted in Chānd. Up. iii. 12. 1, 2 as equivalent to the whole earth and all therein. Its superiority is due to the fact that the famous Sāvitrī prayer (*tat savitur vareṇyam*, &c.) is composed in the Gāyatrī metre.

³ or *Agrahāyana*, so-called because the Hindu year once began with it; equivalent to our November-December.

⁴ it is not easy always to decide whether the genitive substantives should be regarded as neuter or masculine; whether, for example, this phrase means 'splendour among those whose characteristic is splendour', or 'splendour itself among all forms of splendour'. *Jñānavatām* in 38 must be masculine; and there, as wherever the genitives are supposed to be masculine, the idea must be that Kṛiṣṇa is the abstract quality itself, regarded as transcendent, which yet is manifested as inherent in all who display that quality, not unlike the Platonic Idea wherein particulars participate; e.g. 'those who know' possess their knowledge by virtue of their participation in the Idea of Knowledge, which is Kṛiṣṇa himself.

⁵ of the descendants of Vṛiṣṇi, son of Yadu, and great-great-grandfather of Vasudeva, father of Kṛiṣṇa.

⁶ i.e. Arjuna.

⁷ the planet Venus, also called Śukra; the son of Bṛiḡu, and preceptor of the Daityas. He is called *kāvyā* in the R̥gveda.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥
 यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदस्मि विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥
 नान्तोऽस्मि मम दिव्यानां विभूतीनां परंतप ।
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्मरो मया ॥ ४० ॥
 यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
 तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥ ४१ ॥
 अथवा ब्रह्मैतेन किं ज्ञातेन तवार्जुन ।
 विष्टभ्याहमिदं ब्रह्ममेकांशेन स्थितो जगत् ॥ ४२ ॥

इति श्रीमद्भगवद्गीता० विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

38. I am the Rod of things that punish ; of things that seek victory I am Statecraft ; of secret things, too, I am Silence ; Knowledge am I of those that know.

39. That also which is the Seed of every being am I, O Arjuna ; nor without me can any being exist that moves or does not move.

40. Of my pervading powers divine there is no bound, Paramtapa ; but by examples only have I declared my powers' extent.

41. Whatever thing has power, prosperity, or force, know thou that this is sprung from a part of my glory.

42. But what avails thee this long lesson, Arjuna ? I with one part of myself have established this whole universe, and so abide.

THUS ENDETH THE TENTH READING IN
 THE GLORIOUS SONG OF THE BLESSED LORD,
 THE MYSTICAL LESSON,
 THE WISDOM OF THE ABSOLUTE,
 THE SCRIPTURE OF CONTROL,
 THE CONVERSE OF LORD KṚṢṆA AND ARJUNA ;
 AND ITS NAME IS
 PERVADING POWER

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

भवाप्ययौ हि भूतानां श्रुतौ दिक्खरशो मया ।

त्वत्तः कमलपत्राच्च माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्वशात् त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

Reading the Eleventh.

Arjuna said :

1. Of thy favour towards me thou hast told me the high mystery, called Essential Self ; by that discourse this my delusion is destroyed.

2. For the origin and destruction of beings I have heard from thee in full, O thou whose eyes are like the lotus-leaves, and also thy majesty immutable.

3. Even as thou describest thyself, O Highest Lord, so crave I to behold that form of thine as Lord, Person Supreme.

4. If, Lord, thou thinkest that I am able to look upon it, then do thou, Lord of Power, reveal to me thy Self immutable.

The Blessed Lord said :

5. Behold my forms, O son of Prithā, in their hundreds and their thousands, manifold, divine, various in colour and in shape.

पश्चादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।
 बह्व्यूहदृष्टपूर्वाणि पश्चात्स्वर्थाणि भारत ॥ ६ ॥
 इहैकस्थं जगत्कृत्स्नं पश्चाद्य सचराचरम् ।
 मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥
 न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

संजय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
 दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
 अनेकवक्त्रनयनमनेकाङ्गतदर्शनम् ।
 अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

6. Behold Sun-Spirits, Radiant Lords, Lords of Destruction, Horsemen Twain, and Spirits of the Storm ;¹ behold, O Bhārata, many marvels never seen before.

7. Here concentrated in my body behold now, O Guḍākeśa, the whole universe moving and unmoving, and all else thou dost desire to see.

8. But since thou canst not see me with this thine own eye, I give thee an eye divine ; behold my power as Lord !

Sanjaya said :

9. Then, O king, when he had said these words, did Hari,² great Lord of power, show to the son of Prithā his supreme form as Lord.

10. Many his mouths and eyes,³ many his wondrous aspects ,

¹ for Ādityas and Maruts, see note on x. 21 ; for Rudras and Vasus, see note on x. 23. The twin Aśvins are Vedic deities, closely connected with Uṣas, the Dawn ; they were celebrated as physicians, and, generally, helpers in time of need. It is not easy to determine exactly the natural phenomena they represent ; some identify them with the morning and evening stars ; others call them the morning and evening periods of twilight.

² i.e. Viṣṇu.

³ as all-devouring and all-seeing.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
 सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥
 दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
 यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥
 तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
 अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
 ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
 प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥
 अर्जुन उवाच ।
 पश्यामि देवांस्तव देव देहे
 सर्वांस्तथा भूतविशेषसंचान् ।
 ब्रह्माण्मीशं कमलासनस्थ-
 मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

many his divine adornments,¹ his brandished weapons many and divine.

11. Divine the garlands and the robes he wore, divine the perfumes of his anointment; all-marvellous was he, a Lord of Heaven, infinite, facing every way.

12. If the splendour of a thousand suns were all at once to rise in the sky, that would be like the splendour of that Mighty One.

13. There in the body of the Lord of Heavenly Lords did Pāṇḍu's son then see centred the whole universe, in manifold division.

14. Then did Dhanamjaya, in sore amaze, his hair astir, bow his head, and address with folded hands the Lord of Heaven. Arjuna said :

15. I see, Lord, in thy body all the Lords of Heaven and diverse hosts of beings, Lord Brahmā seated on his lotus-throne,² and all the seers and snakes divine.

¹ as representing every *deva*, i.e. as *adhidaiva*, and therefore bearing the symbols of each.

² thus most modern translators, following Ś, who says that the lotus-throne is Meru which forms the cup of the Earth-lotus (see note on x. 23). R. and M. separate *īśam* from *brahmāṇam*, and interpret thus: 'Brahmā

अनेकबाहूदरवक्त्रनेत्रं
 पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
 नान्तं न मध्यं न पुनस्तवादिं
 पश्यामि विश्वेश्वर विश्वरूपम् ॥ १६ ॥
 किरीटिनं गद्गिनं चक्रिणं च
 तेजोराशिं सर्वतो दीप्तिमन्तम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
 दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥
 त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

16. With many arms¹ and bellies² and mouths and eyes do I behold thee, on all sides infinite of form; no end in thee, no middle, nor yet beginning do I see, O Universal Lord, O Universal Form !

17. With crown and mace and disc³—a mass of glory gleaming on all sides—do I behold thee; hardly may I gaze on thee; as burning fire or sun resplendent round about, incomprehensible.

18. Thou art the Imperishable, learning's highest theme; thou art the supreme treasure-house of this universe; thou art the changeless guardian of eternal law; thou art the Person from everlasting—so I deem.

and the Lord (i.e. Śiva) resting in him whose seat is on the lotus' (i.e. Brahmā who sits on the lotus issuing from Viṣṇu's navel). 'Thus each member of the *trimūrti* is represented.

¹ as all-powerful.

² as the storehouse of creatures at their dissolution.

³ Viṣṇu's four hands carry a mace, or club (*gada*), a disc, or quoit, used as a weapon (*cakra*), a conch-shell (*śaṅkha*), and a lotus (*padma*).

अनादिमथ्यान्तमनन्तवीर्य-
 मनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तज्ज्वालाश्वत्थं
 स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥
 दावापृथिव्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
 अमी हि त्वां सुरसंघा विशन्ति
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
 सुवन्ति त्वां सुतिमिः पुष्कलाभिः ॥ २१ ॥
 रुद्रादित्या वसवो ये च साध्या
 विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
 गन्धर्वयक्षासुरसिद्धसंघा
 वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

19. With no beginning, middle, or end I see thee ; thy might is infinite, thine arms are infinite ; the sun and moon thine eyes ;¹ thy mouth of kindled fire ; with thine own radiance dost thou heat this universe.

20. For by thee alone are these interspaces of heaven and earth pervaded, and all the quarters of the sky ; when it beholds this form of thine, marvellous, terrible, shudders the three-fold world, O Mighty One.

21. Verily unto thee do these hosts of deities² draw near : some in affright laud thee with folded hands ; crying ' All Hail ! ' Great Seers and Perfect Ones³ in hosts praise thee with hymns of praise abounding.⁴

22. The Spirits of Destruction ; and of the Sun, the Radiant

¹ R. remarks that with the moon-eye he gladdens his devotees, and with the sun-eye he scorches up the wicked.

² Ś. says that the deities here mentioned have become incarnate as the warriors fighting at Kurukṣetra.

³ the *siddhas*, 88,000 in number, are mortals who have gained perfection and dwell between the earth and the sun.

⁴ Ś. : *sampūrṇa*. D. : 'sublime.' Either translation is possible.

रूपं महत्ते बज्रवक्त्रनेत्रं
 महाबाहो बज्रबाहुरूपादम् ।
 बह्मदरं बज्रदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥
 नमःस्युशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि श्मं च विष्णो ॥ २४ ॥
 दंष्ट्राकरालानि च ते मुखानि
 दृष्ट्वैव कालानलसंनिभानि ।
 दिशो न जाजे न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥ २५ ॥

Lords, the Spirits of the Sky,¹ all lesser Lords,² the Horsemen Twain, the Storm-Lords, and those who quaff the steam,³ the hosts of the Celestial Choir,⁴ of Goblins,⁵ of Devils, and of Perfect Ones—all gaze on thee astonished.

23. Beholding thy great form with many mouths and eyes, with many arms and thighs and feet, with many bellies, a form of terror with many teeth, the worlds do quake, O thou of mighty arm, and I quake too.

24. For when I see thee touch the sky, with varying hues agleam, with open mouths and wide resplendent eyes, my inner being quakes; nor constancy I find nor quietude, O Viṣṇu!

25. And when I see thy mouths inspiring terror with their

¹ the *Sādhyas* are an inferior class of deity, connected with, possibly personifications of, sacrificial rites and prayers; they dwell in the intermediate region between heaven and earth (RV. x. 90. 16).

² *viśve*, in the R̥gveda, seems to be a collective term for deities of an inferior order. In the Purāṇas they number ten or twelve, and include several abstract ideas, e.g. *Satya* and *Dhṛiti*.

³ the *uṣmapas* (lit. heat-drinkers) are the Pitṛis. Mān. iii. 237 says that the Ancestors will come to the food as long as it is hot; perhaps they 'drank up' the steam from the hot dishes.

⁴ for the *Gandharvas* ('such as Hāhā and Hūhū', says Ś.), see note on x. 26.

⁵ see note on x. 23.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसंधिः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ
 सहास्रदीधिरपि योधमुख्यैः ॥ २६ ॥
 वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥
 यथा नदीनां बहवोऽम्बुवेगाः
 समुद्रमेवाभिमुखा द्रवन्ति ।
 तथा तवामी नरलोकवीरा
 विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥
 यथा प्रदीप्तं ज्वलनं पतङ्गा
 विशन्ति नाशाय समृद्धवेगाः ।
 तथैव नाशाय विशन्ति लोका-
 स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

teeth, like to the fire of Doom,¹ I know not the quarters of the sky² nor find I happiness; be gracious, Lord of Heavenly Lords, Home of the universe!

26. And all these sons of Dhṛitarāṣṭra, together with the hosts of kings, Bhīṣma and Droṇa and yon son of the charioteer,³ and our chief warriors also,

27. Hasten to enter thy fearful mouths inspiring terror with their teeth; some, caught between the teeth, are seen with heads crushed;

28. As many river torrents flow to meet the sea, so do these heroes of the world of men enter thy flaming mouths;

29. As moths in rapid course enter a lighted fire to their

¹ here, and in 32, *kāla* bears the double sense of 'time' and 'death': cf. the phrase 'your *time* has come'. The 'fire of doom' is that which consumes the world at the time of dissolution.

² i. e. my bewilderment is such that I have lost all sense of direction.

³ Karna was the son of Prithā by Sūrya, and thus half-brother of the Pāṇḍavas. He was brought up by a charioteer and fought on the side of the Kurus. He was killed by Arjuna. Karna was ruler of Āṅga, or Bengal, and some say that his foster-father also was king of that country.

लेलिह्यसे ग्रसमानः समन्ता-
 ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
 तेजोभिरापूर्य जगत्समग्रं
 भासस्तवीशः प्रतपन्ति विष्णो ॥ ३० ॥
 आख्याहि मे की भवानुरूपो
 नमोऽस्तु ते देववर प्रसीद ।
 किंतातुः शमि भवन्तमाद्यं
 न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्रीभगवानुवाच ।
 कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
 लोकान्समाहर्तुमिह प्रवृत्तः ।
 ऋतेऽपि त्वां न भविष्यन्ति सर्वे
 येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

destruction, so do the worlds to their destruction enter in rapid course thy mouths.

30. Thou lickest up all the worlds around, devouring them with flaming mouths; thou fillest the whole universe with thy glory; thy dreadful rays blaze forth, O Viṣṇu!

31. Tell me, who art thou of dread form? Reverence to thee, O chief of Heavenly Lords! Be gracious! Thee I desire to know as primal; for thy forthcoming to action¹ I do not understand.

The Blessed Lord said:

32. Doom am I, that causes worlds to perish, matured and here come forth to destroy the worlds; even apart from thee² not one of the warriors drawn up in ranks opposing shall survive.

¹ Ś. : *ceṣṭā*, activity. D. : 'thy form evolved.' *pravṛitti* means 'coming forth to action'. Arjuna does not understand the Lord's activity, when he sees the warriors rushing to destruction in his mouths: cf. *pravṛittāḥ* in 32.

² i.e. even without thine action. TH. translates: 'except thee,' and complains that the prophecy was not fulfilled.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
 जित्वा शत्रून्मुञ्च राज्ञं समृद्धम् ।
 मयैवैते निहताः पूर्वमेव
 निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
 द्रोणं च भीष्मं च जयद्रथं च
 कर्णं तथान्यानपि योधवीरान् ।
 मया हतांस्त्वं जहि मा व्यथिष्टा
 युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य
 कृताञ्जलिर्वैपमानः किरीटी ।
 नमस्कृत्वा भूय एवाह कृष्णं
 सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

33. Therefore arise, win glory, defeat thy foes, enjoy wide sovereignty ! I have already slain these men ; be thou no more than a means, left-handed bowman !

34. Droṇa and Bhīṣma and Jayadratha¹ and Karna, and other mighty warriors too, when I have slain, slay thou ! Tremble not ! Fight ! Thy rivals shalt thou conquer in the fray.

Samjaya said :

35. When he heard this word of Keśava, the Wearer of the Crown² folded his hands and trembled, and did once more obeisance : bowing, he spoke to Kṛiṣṇa, with faltering voice and all afraid.

¹ king of Sindhu, and son-in-law of Dhṛitarāṣṭra. He had carried off Draupadī in the absence of the Pāṇḍavas, who pursued him and beat him and cut off his hair. He was killed by Arjuna in the battle. Ś. explains that the four warriors here mentioned were particularly formidable to Arjuna. Droṇa was his teacher and preceptor ; Bhīṣma had defeated Paraśurāma, and had the time of his death at his own command ; Jayadratha's father was engaged in terrible austerities with a view to winning the fulfilment of his prophecy that ' whoever should cause his son's head to drop on earth, his head too should fall ' ; and Karna, the son of the Sun, possessed an unerring missile.

² Arjuna.

अर्जुन उवाच ।
 स्थानि हृषीकिश् तव प्रकीर्त्या
 जगत्प्रहृष्यत्यनुरज्यते च ।
 रक्षांसि भीतानि दिशो द्रवन्ति
 सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥
 कस्माच्च ते न नमेरन्महात्मन्
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥
 त्वमादिदेवः पुरुषः पुराण-
 स्त्वमस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम
 त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

Arjuna said :

36. Meet is it, Hṛiṣīkeśa, that thy praise should move the universe to joy and love; the Monsters fear, and run to every quarter; and all the hosts of Perfect Ones do reverence.

37. And wherefore should they not do reverence to thee, O Mighty One, the First Creator, greater even than Brahmā?¹ Infinite Lord of Heavenly Lords, Home of the universe! Thou art the Imperishable, Being, Not-being, That Supreme!²

38. Thou art the Primal Lord of Heaven, the Ancient Person; thou of this universe the Treasure-house Supreme; thou art the knower and that which must be known, and the Supreme Abode; by thee, O infinite of form, is the universe pervaded.

¹ Ś., followed by B., renders: 'greater (than all else), primal cause even of Brahmā.'

² R. interprets: 'that which is beyond *sat* and *asat*, i.e. *muktātman*.'

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते

नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं

सर्वे समान्प्रोषि ततोऽसि सर्वः ॥ ४० ॥

सखेति मत्वा प्रसभं यदुक्तं

हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं

मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

39. Thou art Vāyu,¹ Yama,² Agni,³ Varuṇa,⁴ Śaśāṅka,⁵ Prajāpati,⁶ and the Great-grandsire; reverence, reverence to thee a thousand times, and yet again and again reverence, reverence to thee!

40. Reverence to thee from before and from behind! Reverence to thee from all sides, O All! Of boundless strength art thou and measureless might! Thou fillest all; therefore art thou all!

41. Whatever rude word I have spoken, thinking of thee as comrade, saying 'O Kṛiṣṇa!' or 'Yādava!' ⁷ or 'Comrade!', not knowing this thy majesty, in negligence or love,

¹ the Vedic deity of wind.

² see note on x. 29.

³ the Vedic deity of fire.

⁴ see note on x. 29.

⁵ lit. hare-marked: i.e. the moon.

⁶ a term applied to more than one deity, but especially to Brahmā as Creator.

⁷ descendant of Yadu.

यच्चावहासार्थमसत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समच्चं
 तत्त्वामये त्वामहमप्रमेयम् ॥ ४२ ॥
 पितासि लोकस्य चराचरस्य
 त्वमस्य पूज्यश्च गुरुरगरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
 लोकत्रयेऽप्यप्रतिमप्रभावः ॥ ४३ ॥
 तस्मात्प्रणम्य प्रणिधाय कायं
 प्रसादये त्वामहमीशमीडयम् ।
 पितेव पुत्रस्य सखेव सख्युः
 प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥
 अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
 भयेन च प्रव्यथितं मनो मे ।
 तदेव मे दर्शय देव रूपं
 प्रसीद देवेश जगन्निवास ॥ ४५ ॥

42. And whatever disrespect has been shown to thee by way of jest, whether we played or rested, sat or ate, alone or in sight of men—for all this, O Never-falling, I crave pardon of thee who art incomprehensible.

43. Thou art the Father of this world, of all that moves and does not move; thou art to be adored, its Master reverend; ¹ there is none equal unto thee; how could there be a greater in the threefold world, O thou whose power knows no rival?

44. Therefore I bow myself and prostrate my body and crave grace of thee, the Lord adorable; as father with his son, as comrade with his comrade, as lover with his beloved, so shouldst thou bear with me, O Heavenly Lord!

45. Now have I seen what none has seen before; therefore am I delighted, though my heart quakes for fear; show me that other form, O Lord of Heaven; be gracious, Lord of Heavenly Lords, Home of the universe!

¹ another reading is *guror garīyān*. This is adopted by TH., who translates: 'more important than that *guru* himself,' i.e. than *Brahmā*. D.: 'of weightier honour than the *guru* (i.e. any *guru*) bears.'

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥
न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिर्ययैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥
मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

46. I wish to see thee even as thou wast, with crown, with mace, with disc in hand; take on once more that four-armed shape, O thousand-armed, O Universal Form!

The Blessed Lord said :

47. Grace have I shown to thee, O Arjuna, revealing to thee by mine own power this my form supreme—glorious, universal, infinite, primal—which none save thee has ever seen.

48. Not by the Vedas, not by sacrifice, not by scripture-reading, alms, or rites, nor yet by grim austerities can I be seen in such a form by any but thee in the world of men, O hero of the Kurus.

49. Tremble not thou, nor let thy spirit be perplexed, looking on this so awful form of mine. Free from fear, with gladdened heart, behold again that other form of mine—yea, this!

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच ।

दृष्ट्विदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

Samjaya said .

50. When thus he spake these words to Arjuna, once more the son of Vasudeva showed his own form ; and again assuming pleasant shape, the Mighty One consoled him in his terror.

Arjuna said :

51. Now when I see this pleasant human form of thine, Janār-dana, I am become master of myself, I return to my normal state.

The Blessed Lord said :

52. Very hard to behold is that form of mine which thou hast seen ; even the Lords of Heaven are ever eager to see that form.

53. Neither by the Vedas, nor by austerity, nor by alms, nor yet by sacrifice, can I be seen in such a form as thou hast seen.

54. But by devotion undivided, Arjuna, in such a form can I be known, and truly seen, and entered, O Paramtapa.

मत्कर्मकृत्यपरमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति श्रीकृष्णार्जुनसंवादे विश्वरूपयोगो नामैकादशोऽध्यायः ॥ ११ ॥

55. Whose work is unto me, whose goal I am, my votary, free from attachment, void of enmity to any being—he comes to me, O son of Pāṇḍu.¹

THUS ENDETH THE ELEVENTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚṢṆA AND ARJUNA;
AND ITS NAME IS
THE UNIVERSAL FORM.

¹ Ś. calls 55 'the essence of the whole Gītā'.

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच ।

मथ्याविश्व मनो ये मां नित्ययुक्ता उपासते ।

अङ्गया परयोपितास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्दिश्वमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

Reading the Twelfth.

Arjuna said :

1. Some, ever controlled, worship thee thus ¹ with devotion ; and others worship the Imperishable, ² the Unmanifest ; of these which are more versed in control ?

The Blessed Lord said :

2. Those I deem masters of control who lay their minds on me, and worship me, abidingly controlled, endowed with highest faith.

3. But those who worship, ³ the Imperishable, the Undefinable, the Unmanifest, the Omnipresent, the Unthinkable, the Immovably Exalted, the Firm, the Constant,

¹ a reference to the vision in the eleventh Reading, and particularly to the last śloka. This type of worship is marked by work for God (cf. *satatayuktāḥ* with *matkarmakṛit* xi. 55), and by devotion (cf. *bhaktāḥ* with *matparamo madbhaktāḥ* xi, 55). The worshippers of the Imperishable disdain work ; nor can there be devotion in the true sense where the object of contemplation is the Unmanifest.

² the *akṣaram brahma paramam* of viii. 2. So Ś. R. identifies it with *pratyagātman*, and those who follow the *avyaktā gati* with those who meditate on the nature of the individual soul. M. considers *akṣara* to mean *prakṛiti*, and the reference to be to those who worship Śrī.

³ Ś. defines *upāsana* as an *approach*, and an ' abiding for a long time in the current of the same thought, like the (steady, unbroken) flowing of oil '.

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥
 क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्
 अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥
 ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
 अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
 तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
 भवामि नचिरात्पार्थ मय्यविशितचेतसाम् ॥ ७ ॥
 मय्येव मन आधत्स्व मयि बुद्धिं निवेश्य ।
 निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥
 अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
 अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥
 अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
 मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

4. Who hold in check the company of senses, whose judgement is in all things balanced, who rejoice in the welfare of all beings—these win indeed to me.

5. Greater is the toil of those whose thoughts are fixed on the Unmanifest; for painfully is the way of the Unmanifest¹ won by those who bear the body.

6. But those who have cast off all works on me, and, making me their goal, meditate on me and worship me with undivided control—

7. Soon will I lift them up from the ocean of the mortal round, O son of Prithā; for their thoughts are fixed on me.

8. On me set thy mind, on me let thy reason dwell; in me shalt thou dwell hereafter; there is no doubt.

9. If thou canst not concentrate thy thoughts steadily on me, then by the method of constant practice² seek to win me, O Dhanamjaya.

10. If in constant practice also thou lackest strength, make

¹ or possibly, 'the Goal, which is the Unmanifest'.

² *abhyāsa* is defined by Ś. as 'withdrawing thought from all quarters, and fixing it *again and again* on some particular object'. It is the

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्व्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

work for me thine aim ; if thou but doest works for me, thou shalt attain perfection.

11. If even this thou canst not do, then turn to my control,¹ and holding thyself in check, abandon the fruit of every work.

12. For better is knowledge than constant practice ; and than knowledge meditation is more excellent ; than meditation, abandonment of the fruit of work ; after abandonment, peace ensues.²

repetition that differentiates *abhyāsa* from the steady (*sthira*, *acala*) *samādhi*.

¹ i.e. turn to that method of work without desire which I have taught you, even on the lower level where active devotion is less prominent. R. takes these words with the first words of the śloka, and *madyoga* as meaning *bhaktiyoga*.

² an attempt has been made in the Argument (p. 85) to give this śloka some meaning ; but it must be confessed that the attempt is desperate. The difficulty is a real one ; ancient commentators vainly grapple with it ; many modern commentators (e.g. TH., D., and TG.) preserve a discreet silence ; B., as usual, has a short way with the author. 'This is a clumsy paradox', he writes. 'Its object is to show that the humble layman's selflessness in his daily works ensures salvation not less certainly than the intellectual and moral ecstasy of the ascetic . . . to drive home this lesson an utterly false scale of merit is concocted . . . v. 12 seems spurious.' Ś. implies that 'surrender of the fruit of action' is merely extolled as the best means for such unenlightened men as Arjuna. The solution indicated in the Argument is to be found in the fact that the message of this Reading is the praise of devotion in contrast with the colder forms of intellectual contemplation. The concentration recommended in 9 is concentration *on me* ; the constant practice is to *win me* ; work, in 10, is *for me* ; and even abandonment of the fruit of work, in 11, is connected with the *control that I have taught*. The methods of this śloka, then, are understood to be divorced from the devotion that Kṛiṣṇa here exalts. Even the last of the first list is better than any method that excludes devotion. 'Abandonment of the fruit of work' in a spirit of devotion is better than mere 'meditation' that would reject all loving service ; and 'meditation', better than 'knowledge' of the intellect, that

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहंकारः समदुःखसुखः चमी ॥ १३ ॥
 संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मत्प्रपन्नोऽपि भवति मे भक्तः स मे प्रियः ॥ १४ ॥
 यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
 हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
 अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
 सर्वारम्भपरित्यागी यो मज्जतः स मे प्रियः ॥ १६ ॥
 यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

13. He¹ who hates not any being, he who is friendly and compassionate, without a thought of Mine or I, regarding pain and pleasure as all one, long-suffering,

14. Ever content, ascetic, self-restrained, of firm conviction, with mind and reason dedicated to me—that man is dear to me, my worshipper devout.

15. He by whom the world is not disturbed, and who is not disturbed by the world, free from joy, impatience, fear, and agitation—that man is dear to me.

16. He who hopes for nothing, pure, adept,² impartial, free from trembling, abandoning every enterprise³—that man is dear to me, my worshipper devout.

17. He who does not rejoice, nor hate, nor grieve, nor crave, abandoning good and ill—that man is dear to me, my worshipper devout.

would dispense with work and yet not know the warmth of love; while 'constant practice' that lacks the steadiness of knowledge, and shares its cold indifference to devotion, is lowest of all methods. The exaltation of devotion is measured by the violence of the paradox.

¹ Ś. considers that these ślokas describe those who follow the *avyaktā gati* (5). His preference for 'contemplation of the Supreme' leads him to defy the context, and reverse the teaching of the Reading.

² Ś.: 'of prompt decision in emergencies.' R.: 'expert' in carrying out works enjoined by Scriptures.'

³ i.e. abandoning the *fruit* of every enterprise. Cf. xviii. 2, 11. D. would interpret the phrase without such a qualification.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

श्रीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्ने प्रियो नरः ॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

अद्भ्युधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

इति श्रीमद्भगवद्गीता^० भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

18. He who regards alike both foe and friend, honour and dishonour, he who regards alike both cold and heat, pleasure and pain, and is void of attachment ;

19. Who holds both blame and praise in equal balance; silent, content with any lot, homeless, of judgement sure—that man is dear to me, my worshipper devout.

20. Yea, those who serve this holy law of deathlessness,¹ as I have told it, men of faith who make me their goal—such are exceeding dear to me, my worshippers devout.

THUS ENDETH THE TWELFTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚIṢṆA AND ARJUNA ;
AND ITS NAME IS
DEVOTION.

¹ lit. ' the holy, or righteous, immortality ' ; i. e. the method of devotion which is in accord with duty and leads to release. D. refers this śloka to those who contemplate the Imperishable, thus reversing at the last moment the teaching of the whole Reading.

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

Reading the Thirteenth.

The Blessed Lord said :¹

1. This body,² O son of Kuntī, is called the Field ;³ Him who knows it knowers of these call Knower of the Field.⁴

2. Know also me to be in all Fields Knower of the Field, O Bhārata ; the knowledge of the Field and of the Knower of the Field I deem to be true knowledge.

3. What the Field is, and of what sort, what its changes, and

¹ some MSS. open this Reading with the following śloka :

‘Arjuna said : “Nature and the Person, the Field and the Knower of the Field, knowledge, and that which is to be known, I desire to learn, O Keśava”.’ But this śloka is generally considered to be a late interpolation.

² i.e. *prakṛiti* in general, and the separate forms of its development.

³ commentators suggest various reasons for the application of this term to *prakṛiti*. Ś., for example, notes that ‘the fruits of action are reaped in it, as in a field’. Perhaps the conception is that of an area wherein things grow and develop, then wither and die, and again come forth ; a scene of continuous activity.

⁴ the function of *prakṛiti* is uncenscious activity ; that of *puruṣa* is inactive consciousness. The term *kṣetrajña* occurs in Svet. Up. vi. 16, where the Lord is said to be ‘the ruler of *pradhāna* and of *kṣetrajña*’, and in Maitrī Up. ii. 5, where the intelligence in each individual is called *kṣetrajña*, and is said to be a part of *puruṣa*.

ऋषिभिर्वज्रधा गीतं कन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमङ्गिर्विनिश्चितैः ॥ ४ ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्त्वेचं समासेन सविकारमुदाहृतम् ॥ ६ ॥

whence is what;¹ and who He is, and of what powers,² hear from me in brief.

4. It has been sung in various ways by seers, in different hymns³ severally, and, too, in aphoristic verses about Brahman,⁴ well-reasoned, full of certitude.

5. The Great Elements,⁵ Individuation, Reason, and the Unmanifest, the ten Senses and the one,⁶ and the five Realms of sense;⁷

6. Desire,⁸ hate, pleasure, pain, association,⁹ intelligence,

¹ i.e. what effects arise from what causes. So Ś. The second *yat* is difficult. R. interprets: 'its origin and nature.' M. ingeniously takes *yat* to be the participle, 'going', and translates: 'from whom it derives its impulse.'

² Ś. refers the *prabhāvas*, or *śaktis*, to the 'power of seeing, &c.', mentioned in 13, 14. The term is probably more general.

³ probably the seers and hymns of the Veda.

⁴ Ś. speaks generally of 'passages treating of Brahman', and quotes Bṛih. Up. i. 4. 7. R. refers to the Śārīraka Sūtras. These, in their final form, were probably written later than the Gītā; the term *brahmasūtra* perhaps includes Upaniṣadic passages and verses current in the Vedāntic schools.

⁵ earth, air, water, fire, and ether, as gross elements.

⁶ the five organs of knowledge, the five organs of action, and the mind (*manas*).

⁷ smell, touch, taste, form, and sound, representing the subtle elements; so R. Ś. calls the *mahābhūtas* the subtle elements, and these *indriyagocaras* the gross elements.

⁸ these emotions and qualities are modifications of mind, and owe their being to *prakṛiti* alone; they are thus *vikāras* of the *kṣetra*. Possibly the term *vikāra* also includes the various elements of developed *prakṛiti*, as set forth in the previous śloka.

⁹ the appearance of this word—*saṃghāta*—among the modifications of mind is not easy to explain. Ś. glosses: *dehendriyāṇām saṃghatīḥ*. M.

अमानित्वमदम्भित्वमहिंसा चान्तिरार्जवम् ।
 आचार्योपासनं शौचं स्त्रियमात्मनिर्ग्रहः ॥ ७ ॥
 इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥
 असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशसेवित्वमरतिर्जनसंसर्गः ॥ १० ॥

constancy—these in brief are called the Field and its changes.

7. Modesty,¹ sincerity, harmlessness, longsuffering, uprightness, service of the Master, purity, steadfastness, self-restraint,²

8. Desirelessness towards things of sense, abandonment of thought of I, perception of the faultiness of birth, death, age, sickness, and pain,

9. Absence of attachment, and of excessive love for child, wife, home, and the like, a mind held ever in even balance, whether a pleasant or unpleasant lot befall,

10. Unwavering devotion to me, with undivided control,³

translates 'body'; D.: 'collective form (organized body);' TG.: 'the body;' B.: 'the bodily whole.' But the introduction of such an idea between 'desire, hate, &c.', and 'intelligence, constancy' remains unexplained. R., perceiving the difficulty, brings the modifications to an end with 'pain', and proceeds thus: *saṁghātaś cetanādhrītiḥ*, i. e. 'this is the body, the basis (*ādhrītiḥ*=*ādharah*) for the principle of intelligence'. This is ingenious, but not convincing. TH. translates: 'multiplicity of condition.' *Samghāta* usually means 'collection'. As an abstract noun, which the context here seems to demand, it can only mean 'the idea of combination, or association'; but even so the meaning is obscure.

¹ it is to be noted that the elements of *jñāna* as here detailed include those moral qualities and ascetic practices which are conducive to *jñāna*.

² the inclusion of these virtues as means to knowledge is important in view of the question, Is *jñāna* non-moral? While the *jñānin* is undoubtedly super-moral, the constant cultivation of such qualities on the path of *jñāna* renders it less likely that the adept will, as a matter of fact, contravene ordinary canons of morality.

³ note that *bhakti* and (*karma*)*yoga* are included in the term *jñāna*. Ś. explains *ananyayoga* as *apriṭhak-samādhi*, i. e. contemplation of the non-separate. The meaning is, more probably, work for me alone.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥
 ज्ञेयं यत्तत्त्ववक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
 अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥
 सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
 सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥
 सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

resort to lonely haunts,¹ distaste for the society of men,²

11. Perseverance in the knowledge of the Essential Self, insight into the object³ of the knowledge of the truth,—this is declared to be knowledge; what is otherwise than this is ignorance.

12. That which is to be known⁴ will I declare, knowing which one attains deathlessness; without beginning, Highest Brahman;⁵ nor Being nor No-being⁶ is it called.

13. That, everywhere possessing hands and feet, and everywhere possessing eyes and heads and mouths, and everywhere possessing hearing,⁷ abides all-enveloping in the world.

14. Seeming to possess the functions of all the senses, yet

¹ e.g. the jungle, the sandbanks of a river, or a temple (Ś.). In such places contemplatives are still found.

² i.e. of the ignorant and undisciplined, not of the enlightened and disciplined (Ś.).

³ i.e. *mokṣa* (Ś.).

⁴ Brahman is both knower and known.

⁵ *anādimat param*. R. divides thus: *anādi matparam*, a division which Ś. mentions to reject. He explains *matparam* as 'that in relation to which I am the Supreme'.

⁶ the Supreme Brahman cannot be characterized by any term, positive or negative; (cf. Brih. Up. iii. 9. 26 and elsewhere—*neti neti*; also Tait. Up. ii. 4. 1: 'words turn back from It'). Ś. says that Brahman cannot be *sat*, as it belongs to no genus, possesses no qualities, &c.; but that it proves itself not to be *asat* by manifesting itself through body.

⁷ cf. RV. x. 90. 1: 'a thousand heads hath *puruṣa*, a thousand eyes, a thousand feet,' and (for the whole passage) Śvet. Up. III. 11-21, where

बहिरन्तश्च भूतानामचरं चरमेव च ।
 सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥
 अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
 भूतभर्तु च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥
 ज्योतिषामपि तज्ज्योतिस्त्रयः परमुच्यते ।
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १७ ॥
 इति चेत्तं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
 मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

void of all the senses ; detached, and yet upholding all ; Strandless, and yet experiencing Strands.

15. Without beings, yet within them ; unmoving, and yet moving ;¹ so subtle That that none can comprehend it ; far away, yet near,² is That.

16. Undivided, yet in beings seeming to dwell divided, Supporter of beings is That which is to be known, and their Devourer and Begetter.

17. Light³ even of lights, that overpasses darkness, is That called ; Knowledge, the Thing to be known, by knowledge to be reached,⁴ established in the heart of all.

18. Thus in brief have been declared the Field, and knowledge, and That which is to be known ; my votary, on knowing this, is fitted for my being.

the R̥igvedic passage is quoted, and some verses are the same as those in the Gītā. Brahman, as individual Self, manifests itself through the organs of countless bodies.

¹ Ś. explains : 'it appears as bodies, moving and unmoving.' But this explanation destroys the paradox ; Brahman, as Supreme, is 'unmoving' ; as individual Self, it appears to move with body.

² Ś. : 'far away (to the ignorant) ; near (to the enlightened).' M. : 'far away and near, as being everywhere.' The meaning is practically 'transcendent and immanent'.

³ for God as Light cf. Śvet. Up. iii. 14, Kaṭh. Up. v. 15, Muṇḍ. Up. ii. 2. 10. See also BHG. xv. 12.

⁴ D. (following BF.) : 'he is knowledge, its object, and its end.' TH. would like to read *jñānājñeyām*, but there is no authority for such a reading, and to call Brahman 'knowledge' is no more startling than to call it *cit*.

प्रकृतिं पुरुषं चैव विद्वानादी उभावपि ।

विकारांश्च गुणांश्चैव विद्वि प्रकृतिसंभवान् ॥ १९ ॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मिति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

19. Know that Nature and the Person are both without beginning; know that changes and Strands are born of Nature.

20. In the production of effects and causes¹ Nature is said to be the cause; in the experiencing of pleasure and pain the Person is said to be the cause.

21. For the Person, abiding in Nature, experiences the Strands born of Nature; his attachment to the Strands is the cause of his birth in good or evil wombs.

22. The Supreme Person in this body is called the spectator,² the approver, the sustainer, the experiencer, Great Lord, and also Highest Self.³

23. He who thus knows the Person and Nature with the Strands, however he may be placed, is not born again.

¹ TG. : 'Nature is said to be the origin of capacity of working (residing) in the body and the senses' (following Ś. who takes *karana*, or *kāraṇa*, to mean the ten sense-organs, with *manas*, *ahamkāra*, and *buddhi*).

² Ś. compares the position of the *upadrastṛi* at a sacrifice, the expert who, himself inactive, critically watches the work of the sacrificer and the priests.

³ R. explains *paramātmā* here as 'that which is superior to the body-and-mind (*ātman*)', i. e. soul within the limits of the body.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
 अन्ये सांख्येन योगेन कर्मयोगिन चापरे ॥ २४ ॥
 अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
 तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥
 यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
 चेन्नचेन्नसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥
 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
 विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥
 समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।
 न हिनस्त्यात्मानात्मानं ततो याति परां गतिम् ॥ २८ ॥
 प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
 यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥
 यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
 तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

24. Some through meditation¹ see Self in self by self;² others by the Sāṅkhya method; and others by the method of work.

25. But some, not knowing thus, do worship, having heard from others; and even these pass beyond death, wholly intent on what they hear.

26. Whatsoever being is produced, or motionless or moving, know, prince of Bharatas, that it is from the union³ of the Field and the Knower of the Field.

27. Who sees the Lord Supreme dwelling alike in all beings, perishing not as they perish, he sees indeed.

28. For when he sees the Lord dwelling in every place alike, he harms not Self by self;⁴ therefore he goes to the highest way.

29. Who sees it is by Nature that works are altogether done, and that Self works not, he sees indeed.

30. When he perceives beings' diverse existences resting in

¹ R. identifies *dhyāna* with *bhakti*, and *sāṅkhya-yoga* with *jñāna*.

² perhaps *paramātmān* in the body (Ś. : in *buddhi*) by the intelligence (Ś. : by their own *cetanā*, or refined *antaḥkaraṇa*).

³ a union, says Ś., which is purely illusory.

⁴ i. e. he does not cause his own destruction by dragging down the Great Self in him through the 'enmity' of the lower self (cf. vi. 5, 6).

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥
 यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
 सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥
 यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
 चेन्नं चेन्नी तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥
 चेन्नचेन्नयोरिवमन्तरं ज्ञानचक्षुषा ।
 भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

इति श्रीमद्भगवद्गीता० चेन्नचेन्नययोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

one, and thence their manifold expansion, then he attains to Brahman.

31. Immutable is this Highest Self ; for he has no beginning and no Strands ; though he dwells in the body, O son of Kuntī, he works not, nor is polluted.

32. As ether everywhere present is not polluted, so subtle it is, even so Self abiding everywhere is not polluted in the body.

33. As the one sun illumines this whole world, so does the Dweller in the Field illumine the whole Field,¹ O Bhārata.

34. Those who thus understand with the eye of knowledge the difference between the Field and the Knower of the Field, and release from Nature, the cause of beings,² come to the Supreme.

THUS ENDETH THE THIRTEENTH READING IN
 THE GLORIOUS SONG OF THE BLESSED LORD,
 THE MYSTICAL LESSON,
 THE WISDOM OF THE ABSOLUTE,
 THE SCRIPTURE OF CONTROL,
 THE CONVERSE OF LORD KṚṢṆA AND ARJUNA;
 AND ITS NAME IS

THE FIELD AND THE KNOWER OF THE FIELD.

¹ the sun is *one*, and shines on the multiple world ; it shines on good and evil alike, but itself remains *unsoiled*. Thus, in effect, Ś.

² Ś. explains : 'the dissolution of the cause of beings,' i.e. the non existence of *prakṛiti*. TG. : 'the destruction of the nature of all entities.' R. : 'the means of effecting escape from manifested matter.' R. is followed by TH. and D.

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

सर्वयोनिषु कौन्तेय भूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

Reading the Fourteenth.

The Blessed Lord said :

1. Again will I declare the highest knowledge, of knowledges the best, knowing which all the saints have gone hence to highest perfection.

2. Resorting to this knowledge, and likened to my nature,¹ even at a creation they come not to birth, nor at a dissolution are they disturbed.

3. For me the Great Brahman² is a womb; therein I lay the germ; thence comes the birth of every being, Bhārata.

4. Whatever forms take birth in any womb, O son of Kuntī, of these the Great Brahman is the womb, and I the Father that gives the seed.

¹ Ś. says that *sādharmya* here means, not *samānādharmatā* (mere similarity of quality), but *svarūpatā* (identity). R. glosses: *matsāmya*. TH.: 'fellowship with me.' TG.: 'assimilation with my essence.' B.: 'they become one in quality with me.'

² the use of *brahman* for *prakṛiti* is not common; but cf. iii. 15, Chānd. Up. viii. 1. 1, and Muṇḍ. Up. ii. 2. 7, where the 'all-knowing' is said to dwell *divye brahmapure*. Ś. on the passage says: 'I unite the *kṣetṛa* with the *kṣetrajña*, giving birth to Hiraṇyagarbha, hence to all beings.'

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
 त्रिविधं महिमा देहे देहिनमव्ययम् ॥ ५ ॥
 तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
 सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥
 रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
 तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥
 तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
 प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

5. Purity, Energy, Darkness¹—they are the Strands that spring from Nature; they bind, O thou strong of arm, in the body the embodied soul immutable.

6. Of these, Purity is luminous and knows not sickness; for it is stainless; it binds with the attachment of pleasure and with the attachment of knowledge,² O sinless one.

7. Energy, know thou, is passionate, sprung from thirst and attachment; it binds the embodied soul, O son of Kuntī, with the attachment of work.

8. Darkness, know thou, is born of ignorance, and deludes all embodied souls; it binds with heedlessness and indolence and sleep, O Bhārata.

¹ see Introd., § 21 end. It is not easy to find adequate renderings in English for *sattva*, *rajas*, and *tamas*. Most translators prefer 'goodness' for *sattva*, but that word has too definitely an ethical significance; the conception of *sattva* is rather that of perfect purity and luminosity, the reverse of the 'foul darkness' called *tamas*, and distinguished from the 'dusty-colouredness' of *rajas*. *Rajas* is translated by D. and TG. 'passion', and by B. 'fieriness'. The word signifies an impurity such as that of dust, and an absence of translucence as that caused by the presence of colour, especially red. It is distinguished as 'activity' or 'energy' from the inertia of *tamas*. *Tamas* is thoroughly foul and dark, and may be rendered, as in untechnical contexts, by 'darkness'. TH.'s translation: 'goodness, badness, and indifference,' is too wretched to need comment.

² *jñāna* is here a faculty of *buddhi*, part of *prakṛiti*; it must be distinguished from the pure consciousness, the immediate perception, which is the essence of *ātman*.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
 ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
 रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
 रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
 सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
 ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥
 लोभः प्रवृत्तिरारम्भः कर्मणामशमः सृष्ट्या ।
 रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥
 अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
 तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥
 यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
 तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

9. Purity attaches to pleasure, Energy to work, O Bhārata ; but Darkness, covering over knowledge, attaches to heedlessness.

10. Purity arises, when it prevails over Energy and Darkness, Bhārata ; Darkness, when it prevails over Energy and Purity ; Energy, when it prevails over Darkness and Purity.

11. When at every gate in this body knowledge is as light begotten, then may one know that Purity has increased.

12. Greed, activity, enterprise, disquiet, longing—these are born, when Energy has increased, O prince of Bharatas.

13. Dullness, inaction, heedlessness, and delusion—these are born, O child of the Kurus, when Darkness has increased.

14. If, when Purity has increased, the body-bearing soul comes to dissolution, then he proceeds to the spotless worlds of the most wise.¹

¹ lit. 'of those who know the highest, or best'. This cannot mean 'of *jñānins*'; for these go to no 'worlds', but obtain *nirvāṇa*. Moreover complete *nistraiguṇya* is the condition of release. Ś. explains: 'those who know *mahāt* and the other *tattvas*'; R.: 'those who know the truth of *ātman*;' TG. quotes Śrīdhara and Madhusūdana, who take *uttama* as 'the highest manifestations of Brahman, viz. the Hiraṇyagarbha, &c.'; Śrīdhara (followed by TH.) considers *vid-* to mean 'obtain (*vindanti*)'. It does not, however, seem necessary so exactly to specify the content of *uttama*. Thus D.: 'those who are supremely wise,' and B.: 'most exalted sages.'

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
 तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
 कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
 रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥
 सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
 प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥
 ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
 जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥
 नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
 गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥
 गुणानेतानतीत्य चीन्दिही देहसमुद्भवान् ।
 जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नते ॥ २० ॥

15. If, when Energy has increased, he goes to dissolution, he is born among men attached to work; and if dissolved when Darkness has increased, he is born in the wombs of the witless.

16. Of work well done, they say, the fruit is Pure and stainless; of Energy the fruit is pain; the fruit of Darkness, ignorance.

17. Of Purity is born knowledge; and greed, of Energy; heedlessness and delusion arise from Darkness, and also ignorance.

18. Upward¹ they go who rest in Purity; in the midst the men of Energy abide; downward the men of Darkness go, abiding in the lowest Strand's estate.

19. When the beholder sees no worker other than the Strands, and knows One higher than the Strands, he enters into my being.

20. Crossing beyond these three Strands, which owe their being to the body,² the embodied soul, released from birth, death, age, and pain, attains deathlessness.

¹ this śloka repeats 15 in other words. R. has the following comment on those who 'go downward': 'Men of Darkness go downward into the lowest types of humanity, then into animals, worms, insects, &c., then plants; &c., then further back into grass, sticks, clods, stones, &c.'

² i. e. which exist in relation to the Self because it is embodied. Most

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीङ्गुणानितानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीङ्गुणानतिवर्तते ॥ २१ ॥

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विचास्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

समदुःखमुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

Arjuna said :

21. What are the marks, O Lord, of one who has crossed beyond these three Strands? What is his conduct, and how does he pass beyond these three Strands?

• The Blessed Lord said :

22. He who hates not light, nor activity, nor even delusion,¹ O son of Pāṇḍu, when they come forth to action, nor desires them when they cease ;

23. He who sits neutral, undisturbed by the Strands ; who says, ' It is the Strands that move ' , and so abides unshaken ;

24. He to whom pain and pleasure are alike, reliant on himself, holding earth, stones, and gold as equal, holding in level scales things dear and things not dear, a man of wisdom, to whom blame and praise are one ;

commentators and translators have found the compound *dehasamudbhavān* difficult, because it seems to imply that *guṇas* are caused by the body, whereas the body is rather caused by the *guṇas*. Ś. explains : ' which are the seed out of which the body is evolved (*dehotpattibijabhūtān*). ' So TG. : ' from which bodies are produced ; ' and B. : ' whence body has its rise. ' This is a forced translation of the compound. R. takes *deha* as equivalent to *prakṛiti*, but the close proximity of *dehī* renders this improbable. TH. lays stress on the *sam-*, and translates : ' which co-originates with the body. ' D. approves this rendering in a note, but himself follows Ś. : ' from which all bodies have sprung. '

¹ Light, activity, and delusion—characteristic respectively of Purity, Energy, and Darkness.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥
 मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
 स गुणान्समतीत्यैतान्ब्रह्मभयाय कल्पते ॥ २६ ॥
 ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

इति श्रीमद्भगवद्गीता० गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

25. He who holds honour and dishonour equal, equal the friendly party and the foe, abandoning every enterprise—that man is said to have crossed beyond the Strands.

26. And he who with unwavering practice of devotion does me service has crossed beyond these Strands, and is fit for Brahman's being.

27. For the ground of Brahman¹ am I, of deathlessness immutable, and of right everlasting, and of pleasure absolute.

THUS ENDETH THE FOURTEENTH READING IN
 THE GLORIOUS SONG OF THE BLESSED LORD,
 'THE MYSTICAL LESSON,
 THE WISDOM OF THE ABSOLUTE,
 THE SCRIPTURE OF CONTROL,
 THE CONVERSE OF LORD KṚṢṆA AND ARJUNA;
 AND ITS NAME IS
 THE THREE STRANDS.

¹ Ś. says: 'Brahman is *paramātman*, immortal and indestructible; that abides in me, who am *pratyagātman* . . . that being so, one sees by right knowledge the identity of the two . . . it is through the power that Brahman has to manifest itself as Lord (*īśvaraśakti*) that Brahman shows grace to devotees. I am that power in manifestation, and therefore Brahman itself.' He then gives an alternative: 'Brahman is the conditioned (*saṁkalpa*) Brahman; I am the abode, or ground, of that Brahman, and am myself unconditioned (*nirvikalpa*).' R. seems to take Brahman as the individual *ātman*; Kṛṣṇa is that *ātman*'s support. Nilakanṭha: 'the ultimate object of the Vedas.' The phrase probably means that Kṛṣṇa is Brahman for the purpose of the votary. Thus TH.: 'I am the representative of the Supreme Spirit;' D.: 'I am the seat of Brahman,' with a reference to BF's 'la demeure de Dieu', and a note: 'Brahman dwelt in Kṛṣṇa, was incarnated in him.' TG.: 'I am the embodiment of the Brahman.'

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राङ्मुख्यम् ।

इन्द्रांसि यस्त्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

Reading the Fifteenth.

The Blessed Lord said:

1. Men tell of the changeless Fig-tree,¹ with roots that up-

¹ while all commentators are agreed that the *āśvattha* stands for *saṁsāra*, the world of sense, interpretation of detail varies. Ś. says that the *root* is Brahman, and that for that reason it is said to be 'above'; the *branches* are the Sāṁkhyan *tattvas*, which are 'below' as being manifest in the world. Further, these branches are said to be both 'below and above' because, within the limits of *saṁsāra*, man stands as central, with Brahmā and the *devas* above him and lower forms of life below him. He distinguishes the *mūla* of 1 from the *mūlāni* of 2, the latter being 'secondary roots', the *vāsanās* that lead to acts of right and wrong in the world of man. R. agrees with Ś., except that he considers the 'root above' to be Brahmā, who is seated above the seven worlds. Ś. says that the Vedas protect, or cover (*chād-*), the world, as treating of what is right and wrong, just as the leaves protect the tree (cf. Chānd. Up. i. 4. 2). He (in common with M., Śrīdhara, and others) derives *āśvattha* from *a-śvaḥ-sthā-* (*na śvo 'pi sthātā*), because, though it is *avyaya* as being without beginning or end, the world is in a constant state of change or flux. It would be tedious to follow other commentators through their interpretations. TH. makes the mistake of believing the *āśvattha* to be the *banyan* tree, and writes of its branches descending to become new roots. This, though mistaken, is at least an attempt at suggesting why the *āśvattha* in particular should be said to have 'roots above and branches below'; it is noticeable that commentators neglect this point altogether. The following tentative explanation endeavours to account for the choice of this tree.

The *āśvattha* (probably derived from *aśva-sthā*—the tree under which horses stand) is the *Ficus Religiosa*, or *pīpal* tree, well known to those who live in India as a tree held in great reverence among Hindus. It does not, like its cousin the *banyan*, drop aerial rootlets to take fresh root in the earth. Why, then, is it said to have roots above and branches below? The formation of the tree is peculiar, in that its roots (which often stand

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि

कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्ति तथोपलभ्यते

नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-

मसङ्गशस्त्रेण दृढेन कृत्वा ॥ ३ ॥

ward rise and branches that descend ; its leaves are hymns ;¹ he who knows it knows the Vedas.

2. Upwards and down its branches spread, swollen by the Strands ; their shoots are the objects of sense ; and downward do the roots extend ; and their effect is work in the world of men.²

3. Its form as such is not here understood, nor its end, nor its beginning, nor yet its ground.³ When this Fig-tree with

in part above the ground) do not altogether, as in other trees, lose themselves in a central rounded trunk, but to a great extent retaining their separate form, climb up in a cluster, each to spread out into a separate branch. Each root is thus continuous with its own branch ; and therefore, root and branch being inseparably one, it is possible to speak of the branch as descending to the earth, and of the root as rising aloft. This interpretation of the phrase not only explains the choice of the *asvattha* as a symbol, but is an aid to the understanding of the figure.

'Above' then, means 'above the ground, in the visible world' ; 'below' means 'down to the hidden places below ground'. Root, and branch, as one, are *prakṛiti* ; below ground, *avyakta* ; above ground, *vyakta*. There is no need to distinguish between the *mūla* of 1 and the *mūlāni* of 2. Cf. Kāth. Up. vi. 1.

¹ for Ś., see note 1, above ; R. says that the tree of *saṃsāra* flourishes by the performance of Vedic rites that lead to reward. Cf. ii. 45 : 'the Vedas have the three Strands for their province.'

² i.e. *prakṛiti* is responsible for work. D. translates : 'the bonds of action in the world of men,' as 'binding men to subsequent births, as roots bind a tree to the soil'.

³ Ś. : 'its nature between the origin and the end.' R. : 'its source, i.e. *ajñāna*.' TH. : 'its constitution ;' so also D. TG. : 'its support.' Probably the 'ground' of *saṃsāra* is Brahman, from which it all proceeds.

ततः पदं तत्परिमार्गितव्यं
 यस्मिन्गता न निवर्तन्ति भूयः ।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसूता पुराणी ॥ ४ ॥
 निर्मानमोहा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकामाः ।
 द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
 र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥
 न तज्जासयते सूर्यो न शशाङ्को न पावकः ।
 यद्वत्त्वा न निवर्तन्ते तद्वाम परमं मम ॥ ६ ॥
 ममैवांशो जीवल्लोके जीवभूतः सनातनः ।
 मनःक्वण्णान्द्रयाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

its wide-spreading root has been cleft by the strong axe of detachment,

4. Then may be sought that home to which men go and do not return again; and unto him, the primal Person, may one go,¹ from whom streamed forth this ancient energy.

5. Without pride, without delusion, victorious over the fault of attachment, constant to the Essential Self, their desires at rest, released from the pairs called pleasure and pain, men go undeluded, to that home immutable.

6. Nor sun nor moon nor fire illumines it; men go there and return not; it is my supreme abode.

7. A part of myself²—Essential Life from everlasting in the world of life—attracts the mind and the five senses which rest in Nature.

¹ *prapadyet* (for usual *prapadyeta*). Another reading is *prapadye*, which Ś. explains by putting the sentence into the mouth of the *jñānin*. R. would divide thus: *prapadya iyataḥ*. TH. and D. translate (most im- probably): 'I allude (or refer) to.'

² Ś. compares the many reflections of the sun, and the imaginary limitation of a part of the ether in a jar.

शरीरं यदवाप्नोति यच्चाप्युक्तामतीश्वरः ।
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाश्रयात् ॥ ८ ॥
 श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
 अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥
 उक्तामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
 विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥
 यदादित्यगतं तेजो जगद्भासयतिऽखिलम् ।
 यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥
 गामाविश्व च भूतानि धारयाम्यहमोजसा ।
 पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

8. When the Lord acquires a body,¹ and also when he ascends therefrom, he seizes these and goes on his way, as the wind carries scents from their resting-place.

9. Presiding over ear and eye, touch, taste, and smell, and mind, he frequents the things of sense.

10. Whether he rise or rest or feel, in union with the Strands, deluded men perceive him not ; they that have the eye of knowledge see him.

11. Ascetics, too, who strive, see him established in the Self ; but men of unformed mind, and senseless, see him not, though they strive.

12. That brilliance in the sun which illumines the whole universe, that brilliance in the moon, and in fire, know thou, is mine ;

13. And entering the earth, I uphold beings with my strength and becoming Soma, moisture's essence,² I nourish all herbs.

¹ see Intro., § 26. This seems to refer to the subtle body (*lingāśarīra*) which accompanies the *ātman* on its transmigrations. See Sāṅkhya Kār. 39-42, and also Mān. i. 16.

² Soma, originally the juice of a milky plant celebrated in the R̥gveda as a sacred beverage, later became the Moon. The moon, known as *Oṣadhipati*, is full of *amṛita* which it distils by night upon the herbs, thus nourishing them ; perhaps a fanciful explanation of dew.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि संनिविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके चरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

14. Becoming the Vaiśvānara fire,¹ I dwell in the body of all that breathes; in union with the outward and inward breath, I digest the four kinds of food :²

15. And I am seated in the heart of all; from me are memory,³ knowledge, and removal of doubt;⁴ by all the Vedas am I to be known; and I am he who made the Vedas' Ends,⁵ and know the Vedas.

16. There are these two Persons⁶ in the world, the Perish-

¹ Agni, as a fire within the body, helps in the process of 'cooking', or digesting, food. Vaiśvānara, lit. belonging to all men.

² masticated, swallowed or drunk, sucked, and licked.

³ of past births (Ānandagiri).

⁴ TH. : 'reason.' D. : 'the power of reason.' But Ś. translates: *apagāmana*, i.e. the loss of memory and knowledge; so B. : 'their negation.' The verb *apa-ūh-* means simply 'to push away', or 'to remove', and is used in connexion with argument.

⁵ probably the Upaniṣads. R. : 'the fruit of the Vedas.' D. would reject this śloka as an interpolation.

⁶ much unnecessary difficulty has been caused in the interpretation of this passage by the unwillingness of commentators to allow Kṛiṣṇa to call *prakṛiti* 'kṣara puruṣa'. But the context demands that the two *puruṣas* should be *puruṣa* and *prakṛiti*; it is on these two that Kṛiṣṇa has been continually harping under various figures, and in this Reading he has first spoken of *prakṛiti* as the Fig-tree, and then of individual and universal *puruṣa*, or *jīva-bhūta*. Throughout his teaching he has told of the Lord who is one with Brahman and with Kṛiṣṇa and who possesses two 'natures'—the one, 'higher', his own essential nature, *adhyātma*, universal and individual; and the other, 'lower', identified with *prakṛiti*. In relation to *prakṛiti* he is *sādhībhūta*, and *adhibhūta* is *kṣara bhāva* (viii. 4): If Kṛiṣṇa may call *puruṣa* and *prakṛiti* the two *prakṛitis* in vii. 5, may he not call them the two *puruṣas* here? Poetry rises superior to terminology, and

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्व बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

able and the Imperishable; the Perishable is all beings; the Imperishable is called immovably exalted.

17. But there is another, a Highest Person; he is called the Supreme Self; who entering the threefold world supports it; the Lord immutable.

18. Because I transcend the Perishable, and am also higher than the Imperishable, therefore am I known in the world¹ and in the Veda as the Person Supreme.

19. He who without delusion knows me thus as the Person Supreme, knows all, and with his whole being² devoutly worships me, O Bhārata.

the very confusion of terms helps to suggest that oneness of all which is the ultimate doctrine of the Gītā. Ś. says that the Imperishable is the *māyāśakti* of the Lord, the germ from which the Perishable being (the whole universe of changing forms) takes its birth, the seat of all the latent impressions of desires, actions, &c., belonging to the numerous mortal creatures. Ānandagiri adds that these two are spoken of as *puruṣas* because they are the *upādhis* of the one *puruṣa*. Ś. seems unwilling to admit that Kṛiṣṇa, or Brahman, is in any sense 'higher' than individual Self; the supremacy lies, of course, in the difference between 'free' and 'bound'. R. distinguishes between *kṣara* as 'bound' and *akṣara* as 'free' Spirit. TH. translates *kṣara* 'divisible', and *akṣara* 'indivisible', and considers the first to mean 'individual soul', and the second 'non-individue universal vitality'. Cf. Śvet. Up. i. 10: 'What is Perishable is Primary Matter (*pradhāna*); what is immortal and Imperishable is Hara (the "Bearer, the soul"). Over both the Perishable and the Soul the One God (*dēva*) rules.' (Hume.)

¹ R. says that *loka* here means *smṛiti*—*vedārthāvalokanāt* !

² Ś.: 'thinking me to be the soul of everything.' R.: 'by every form of worship or service.' So also Śrīdhara. B.: 'with his whole spirit.' The meanings of *bhāva* are so various that decision is not easy.

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं देवीमभिजातस्य भारत ॥ ३ ॥

Reading the Sixteenth.

The Blessed Lord said :

1. Fearlessness,¹ purity of heart, steadfastness in devotion to knowledge,² liberality, self-restraint, sacrifice, sacred study, austerity, uprightness,

2. Harmlessness, truth, an even temper, abandonment, quietude, an unmalicious tongue, tenderness towards beings, a soul unruffled by desire,³ gentleness, modesty, constancy,

3. Ardour, longsuffering, fortitude, cleanness,⁴ freedom from hatred and arrogance—these are his who is born to Divine estate,⁵ O Bhārata.

¹ according to Ānandagiri, 'devout observance of scriptural precepts without doubting'; but there is no need to take the word in any but a general sense.

² Ś. considers *jñānayoga* to be a *dvandva* compound, and explains 'knowledge' as that gained from the Scripture and the teachers, while *yoga* is direct experience.

³ *aloluptva* is taken by the ancient commentators as equivalent to *alolutva* (from *√ lut-*) and is said to mean an 'unaffected state of the senses when brought into contact with the objects of sense'.

⁴ *śauca* is purity, both external and internal.

⁵ cf. ix. 13. Ś. explains: 'fit for divine power, or destined to future prosperity.'

दम्भो द्रौढोऽभिमानश्च क्रोधः पाण्डुमेव च ।
 अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥
 दैवी संपद्विमोचाय निबन्धायासुरी मता ।
 मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥
 द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
 दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥
 प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
 न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥
 असत्यमप्रतिष्ठं ते जगदाङ्गरनीश्वरम् ।
 अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥ ८ ॥

4. Hypocrisy, pride, and self-conceit, wrath, insolence, and ignorance—these are his, O son of Prithā, who is born to Devilish estate.

5. The Divine estate is deemed to lead to release, the Devilish to bondage. Grieve not, O son of Pāṇḍu, thou art born to the Divine estate.

6. There are two orders of created beings¹ in this world, the Divine and the Devilish; the Divine order has been described at length; of the Devilish, O son of Prithā, hear from me.

7. Neither action nor inaction² do Devilish men know; cleanliness is not in them; nor even right conduct nor truth.

8. 'Without truth,³ without basis,⁴ is the universe', they say,

¹ cf. Bṛih. Up. i. 3. 1, where the *devas* and *asuras* are said to be 'the twofold offspring of Prajāpati'.

² Ś. interprets: 'neither those acts which ought to be performed to achieve the end of man, nor those acts from which they should abstain to avert evil.' D. takes the words *pravṛtti* and *nivṛtti* in their technical sense of the coming forth and return of *prakṛiti*, and translates: 'neither creation nor its end.' B. writes: "action" seemingly means here, as often, the pursuance of religious and moral objects by a course of works, and "inaction" the pursuance of the same ends by ascetic withdrawal from the works of the world, i.e. Sannyāsa.'

³ this is said to mean that no reliance can be placed on the truth of the Vedas, Purāṇas, &c. The account of the Cārvākas in the Sarva-darśana-saṃgraha amply illustrates this attitude of the materialists towards the Scriptures.

⁴ i.e. with no moral government. The 'basis' is either 'right or wrong' (Ś.), or 'Brahman' (R.).

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणाः क्षयाय जगतोऽहिताः ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्ब्रूहीत्वासद्वाहान्प्रवर्तन्तेऽशुचित्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

‘and without Lord; born of mutual union, caused by lust¹—
naught else!’

9. Holding this view, lost souls of feeble judgement, they come forth with cruel deeds as enemies to destroy the world. •

10. They turn to desire insatiable, they are possessed of hypocrisy, pride, and frenzy; in their delusion they grasp untrue ideas, and do their business sworn to vows impure.

11. They turn to cares unbounded that end with death;² enjoyment of desires they make their goal, assured that that is all.

12. Bound by hundreds of bonds of hope, given up to desire and wrath, for the indulgence of their desires they seek unjustly to gather wealth.

¹ thus the ancient commentators. Ś. notes: ‘this is the view of the Lokāyatikas (materialists), that sexual passion is the sole cause of all living creatures.’ TH., following SCH., whose view is defended by Lassen, translates: ‘They deny that the Universe... has arisen in certain succession, or anything else, save that it is there for the sake of enjoyment.’ So also D., who notes: ‘they deny such a succession in the order of development or creation as the Sāṅkhya or Yoga system taught.’ S.: ‘arising in no serial order, with nothing but desire for its motive force.’

² Ś. and others gloss *maraṇāntām*. D. says: ‘they ignore everything beyond death, caring only for the enjoyments of the present world.’ But TH. translates: ‘(indulging unlimited reflections) that end in annihilation,’ and B.: ‘issuing in ruin.’

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
 इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥
 असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
 ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्मुखी ॥ १४ ॥
 आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
 यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥
 अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
 प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥
 आत्मसंभाविताः स्वध्या धनमानमदान्विताः ।
 यजन्ते नाम यज्ञैस्ते दग्धेनाविधिपूर्वकम् ॥ १७ ॥
 अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
 मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

13. 'This have I gained to-day; this desire I shall attain; this wealth is mine; this also shall be mine hereafter;

14. 'That enemy have I slain; and others also shall I slay; I am a lord; it is I who enjoy; perfect am I, strong, happy;

15. 'Wealthy am I, high-born; what other is like to me? I shall sacrifice! I shall give alms! I shall make merry!' Thus speak they, by ignorance deluded.

16. Led to error by many a fancy, covered with the net of delusion, attached to the indulgence of desire, into foul hell they fall.

17. Conceited, stubborn, filled with the pride and intoxication of wealth, they offer nominal sacrifices, not in accord with rule, but of hypocrisy.

18. Turned to the thought of I, to strength, and pride, desire and wrath, they hate me in their own and others' bodies, malicious men.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
 क्षिपाम्यजस्रमशुभानासुरीष्विव योनिषु ॥ १९ ॥
 आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
 मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥
 त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
 कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥
 एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
 आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥
 यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
 न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

19. These cruel haters, lowest of mankind and vile, I hurl for ever¹ in birth's cycles into Devilish wombs.

20. They enter a Devilish womb, in birth after birth deluded; to me they never win,² O son of Kuntī, but go thence to the lowest way.

21. Desire, Wrath, and Greed—this is the triple gate of hell, destructive of the self; therefore these three should one abandon.

22. The man, O son of Kuntī, who from these three gates of darkness is released, works weal for self; thence goes he to the highest way.

23. He who forsakes the ordinance of Scripture,³ and lives under the influence of desire, gains not perfection, nor pleasure, nor the highest way.

¹ such men are reaping the inevitable fruit of their actions; Kṛiṣṇa merely dispenses their deserts.

² when once such men have been reborn in 'āsurā wombs', their case is hopeless; but man is a free agent, and, while still a man, should try to shake off the āsurā nature. (Ānandagiri).

³ *sāstra* is a wide term, which may include the Veda and the Dharmaśāstras. These are to be the canon in matters of morality, with which this Reading has been dealing. D. brackets 23 and 24 as doubtful.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

इति श्रीमद्भगवद्गीता० देवासुरसंपद्विभागयोगो नाम षोडशो

ऽध्यायः ॥ १६ ॥

24. Therefore let the Scripture be thy rule for the determination of right acts and wrong; that work which the scriptural ordinance enjoins thou shouldst know and here perform.

THUS ENDETH THE SIXTEENTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KRIṢṆA AND ARJUNA;
AND ITS NAME IS
DIVINE AND DEVILISH ESTATE.

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Reading the Seventeenth.

Arjuna said :

1. Now what, O Kṛiṣṇa, is their standing who forsake the ordinance of Scripture, yet offer sacrifice with faith? Is it Purity, or Energy, or Darkness? ¹

¹ Arjuna's question is quite plain; the real difficulty of this Reading lies in the fact that Kṛiṣṇa's answer to the question is indirect; in fact, so vague is his answer that Ś. credits him with the doctrine that an ignorance of Scripture is unimportant compared with the possession of faith, while R. finds the answer in 5 and 6, where such men as Arjuna mentions are said to be 'of Devilish resolves'. The majority of commentators go further than Ś. in their belief in the broadmindedness of Kṛiṣṇa's position; for Ś. at least insists that Arjuna's phrase *śāstravidhim utsṛijya* can only mean 'ignorant of the ordinance of Scripture'; 'for', he says, 'we cannot suppose that those men are endued with faith, who, while knowing the scriptural injunctions about the worship of the gods, &c., set them aside without caring for them'; thus, adds Ānandagiri, there are devotees who, though ignorant of the Scriptures, are yet endued with faith, and who according to the nature of their faith may be classed as *sāttvika*, *rājasa*, or *tāmasa*. But while Ś.'s view may be true, that those who deliberately turn aside from the Scripture cannot be endued with faith, there is no reason to suppose that Arjuna may not have thought otherwise; and, indeed, the main desire revealed in Kṛiṣṇa's answer appears to be to correct this idea of his disciple, that faith is compatible with neglect of Scripture. It is hardly probable that after the very definite teaching given in the last śloka of the sixteenth Reading Kṛiṣṇa should then be content to belittle the Scriptures in the realm of duty. There is no reason to suppose that the author of the Gītā would dare, or wish, to be so vitally unorthodox.

That the view here taken of Kṛiṣṇa's answer, which is on the whole the view of R., is correct, is brought out in the Argument, and especially in that of the last six ślokas of the Reading.

श्रीभगवानुवाच ।

विविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
 सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥
 सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
 श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥
 यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
 प्रेताभूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥
 अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
 दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
 कर्षयन्तः शरीरस्थं भूतयाममचेतसः ।
 मां चैवान्तःशरीरस्थं तान्विद्ध्यामुरनिश्चयान् ॥ ६ ॥

The Blessed Lord said :

2. Threefold is faith in souls embodied ; it is born of the nature of each, and is of Purity, or of Energy, or of Darkness. As such hear thou of it.

3. The faith of every man, O Bhārata, accords with his essential character ; man is instinct with faith ; as that wherein a man has faith, so verily is he.

4. Men of Purity do sacrifice to Heavenly Lords ; men of Energy, to Goblins and Ogres ; and others—men of Darkness—offer sacrifice to Spirits of the Dead¹ and hordes of Ghosts.

5. Those men who practise dire austerity not enjoined by Scripture, wedded to hypocrisy and thought of I, full of the strength of passion and desire,

6. Weakening the company of elements² that dwell within

¹ Ānandagiri describes the *pretas* thus : 'those who while on earth as Brāhmanas, &c., neglected their proper duties and after death attained aerial bodies (*vāyudeha*).’ A *preta* is generally supposed to be a departed spirit whose funeral ceremonies have not been properly completed or performed, and who consequently cannot become a *pitri* ; he is said to enter dead bodies and to haunt cemeteries and other places of ill-omen. See RFNI., ch. vii.

² the bodily organs (Ś.). The phrase probably stands for the whole of that part of the individual which is composed of *prakṛiti*, while the *ātman* is represented by the phrase 'me who dwell within the body'. It is, of course, really impossible for the ascetic to weaken the *ātman* ; Ś. remarks : 'to weaken me is to neglect my teaching.' TH. explains : 'vital energy.'

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
 यक्षस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥
 आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
 रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥
 कटुम्लवणालुष्णतीक्ष्णरूक्षविदाहिनः ।
 आहारा राजसस्त्रेष्टा दुःखशोकामयप्रदाः ॥ ९ ॥
 यातयोमं गतरसं पूति पर्युषितं च यत् ।
 उच्छिष्टमपि चामेघं भोजनं तामसप्रियम् ॥ १० ॥
 अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
 यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥
 अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
 इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

the body—witless fools—and also me who dwell within the body, know these as men of Devilish resolves.

7. Threefold again is the food¹ that is dear to each; so also are sacrifice, austerity, and alms. Hear this their difference.

8. Foods that promote life and vitality, strength, health, and joy and gladness, foods that are savoury, greasy, firm, and cordial, are dear to men of Purity.

9. Bitter, sour, salt, over-hot, sharp, astringent, burning, are the foods which men of Energy desire; they bring pain, sorrow, sickness.

10. Stale,² tasteless, putrid, and decayed is the fare dear to men of Darkness, and refuse too, and food unfit for sacrifice.

11. Of Purity is that sacrifice which men offer without desire for fruit and as prescribed by ordinance,³ fixing their thoughts on this: 'Sacrifice is our duty.'

12. But when men offer sacrifice with fruit in view and also for the sake of insincere display, know thou that sacrifice, O best of Bharatas, to be of Energy.

¹ for the effect of food on the mind, cf. Chānd. Up. vii. 26. 2.

² cooked three hours ago. The day of twenty-four hours is divided into eight *yāmas*.

³ note that *sāttvika* sacrifice is said to be that performed in accordance with scriptural rule, while *tāmāsa* is that 'wherein no ordinance is observed' and 'devoid of faith' (13).

विधिहीनमष्टष्टान्नं मन्त्रहीनमदक्षिणम् ।
 श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥
 देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
 ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥
 अनुद्विगकरं वाक्यं सत्यं प्रियहितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥
 मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
 भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥
 श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
 अफलाकाङ्क्षिमिथुनैः सात्त्विकं परिचक्षते ॥ १७ ॥

13. Of Darkness is that sacrifice, men say, wherein no ordinance is observed, no food distributed,¹ that lacks the rune and gift,² devoid of faith.

14. Reverence to the Lords of Heaven, the twice-born, teachers, and wise men; cleanness, uprightness, continence, and harmlessness, are called austerity of body.

15. Speech that gives no shock,³ true, pleasant, helpful; the practice, too, of sacred recitation,⁴ are called austerity of speech.

16. Serenity of mind, benignity, silence and self-restraint, and purity of soul—these are called austerity of mind.

17. This threefold austerity, practised with high faith by men who desire not fruit and are controlled, they call austerity of Purity.

¹ R. interprets: 'with food unlawfully earned, unprescribed, or prohibited.'

² the *dakṣiṇā*, or free gift to the officiating Brāhmaṇa on the occasion of a ceremony (*pañcāṅga* repudiate the translation 'fee'!) is said to be of the first importance. Cf. Mān. xi. 40 (quoted by D.): 'The organs of sense and action, reputation, a celestial abode, life, renown after death, children, and cattle, are all destroyed by a sacrifice offered with trifling gifts; let no man therefore sacrifice without liberal donations.' *Dakṣiṇā* is even regarded as a *devī*, and the authoress of a hymn in the R̥gveda.

³ i. e. that is neither irritating nor obscene.

⁴ note the respect paid to the Scriptures (as also to the *guru*, 14) by one who practises true austerity. Such respect, combined with 'high faith' (17), severely distinguishes the best austerity from that 'not enjoined by Scripture' (5), practised by men of 'Devilish resolves'.

सत्कारमानपूजार्थं तपो दक्षेन चैव यत् ।
 क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥
 मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
 परस्थोत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥
 दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
 देशे काले च पात्रे च तद्दानं सान्त्विकं स्मृतम् ॥ २० ॥
 यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
 दीयते च परिक्लिष्टे तद्दानं राजसं स्मृतम् ॥ २१ ॥
 अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
 असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥
 आं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
 ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

18. That austerity which is practised to win welcome, honour, and respect, and with hypocrisy, is here declared to be of Energy; unstable is it and unsure.

19. That austerity which is practised with fond conviction, with self-torture, or to compass another's ruin, is said to be of Darkness.

20. Alms given with the thought, 'Alms must be given,' to one who cannot make return, at the right place and time,¹ and to the right recipient, is called the alms of Purity.

21. But that which is given for the sake of a gift in return, or with an eye to fruit hereafter, or grudgingly, is called the alms of Energy.

22. Alms given at the wrong place and time, and to the wrong recipients, unceremoniously and with contempt, is called the alms of Darkness.

23. OM TAT SAT.² This is declared to be the threefold

¹ commentators instance various places and times auspicious for the giving of alms. Ś. suggests Kurukṣetra, and a *saṁkṛānti* (when the sun passes from one zodiacal sign to another).

² commentators vary considerably in their interpretations of this rather obscure passage. The view taken in the Argument is in accordance with the general view of Kṛiṣṇa's answer to Arjuna's question. No rite is valid

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
 प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥
 तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
 दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥
 सङ्ग्रावे साधुभावे च सदित्येतत्प्रयुज्यते ।
 प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

designation of Brahman. By this were Brāhmanas,¹ Vedas, and sacrifices ordained of old.

24. Therefore with utterance of OM² are the rites of sacrifice almsgiving, and austerity, enjoined by ordinance, ever begun by those who study Brahman.³

25. With TAT, and no regard for fruit, are the several rites of sacrifice, austerity, and almsgiving performed by those who desire release.

26. SAT⁴ is used in the sense of 'real' and 'good'; more-unless it follows scriptural rule and is referred with faith to OM TAT SAT, which is the author of both Scripture and sacrifice.

Ś. prefaces 23 with the remark : 'The following instructions are given with a view to perfecting sacrifices, gifts, austerities, &c.,' and Ānandagiri says. 'When acts of worship, gift, and austerity are found defective, they may be perfected by uttering the threefold designation of Brahman'. 'By this means', says Ś., 'even those acts that are not of the *sāttvika* class and are imperfect turn out to be *sāttvika* and perfect.' TH. and D. throw contempt on the whole passage; the former writes of it as 'nothing more than a conscience-offering to the outraged Brahmanism', and the latter brackets it as doubtful. Such contempt or doubt are due to a misunderstanding of the place of Scripture in the Gītā.

¹ standing for Brāhmanas, Kṣatriyas, and Vaiśyas, all eligible for performing Vedic rites. (R.)

² see note on vii. 8.

³ Ś. and R.: 'students of the Veda.' The questions arise. (a) Why is the triple designation divided in 24-27? (b) Is any distinction intended between the *brahmanvādīn*, the *mokṣakāṅkṣīn*, and the worshipper who uses SAT? Probably both worshipper and Name are divisible in theory alone; in actual fact, the one man worships with the threefold Name throughout. In so far as he is a Vedic student, he thinks of OM; as eager for release, he thinks of TAT; as anxious that his rites should be well and auspiciously performed, he thinks of SAT. Thus the utterance of OM TAT SAT leaves nothing imperfect in his worship.

⁴ the word SAT is not applicable to Brahman in the sense of 'good-

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्रद्धया कृतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तन्नित्यं नो इह ॥ २८ ॥

इति श्रीझगवद्गीता० अष्टात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

over, the word SAT is applied to an auspicious work, O son of Prithā.

27. Continuance¹ in sacrifice, austerity, and almsgiving is called SAT; and work, too, for these purposes is named SAT.

28. Whatever offering is made, whatever alms is given, whatever austerity is practised, or work done, without faith, is called ASAT, O son of Prithā; it is naught hereafter, and naught here.

THUS ENDETH THE SEVENTEENTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚṢṆA AND ARJUNA;
AND ITS NAME IS
THE THREEFOLD FAITH.

ness'; but in the realm of ethics, goodness is reality, and evil its negation. Ś. says that that which is only relatively 'real' or 'good' as compared with Brahman may by the use of SAT be perfected.

¹ TH. contrasts *sthiti* as merely mental performance of rites with *karma tadarthīyam*, the actual performance. The distinction cannot, however, be accepted.

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकिश्च पृथक्केशिनिषूदन ॥ १ ॥

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

Reading the Eighteenth.

Arjuna said :

1. Of Renunciation, O thou strong of arm, I would fain know the truth, and of Abandonment, severally, O Hṛīṣīkeśa, O Keśiniṣūdana.¹

The Blessed Lord said :

2. Renouncing works² whose motive is desire³ the sages know to be Renunciation ; abandonment⁴ of the fruit of every work is called Abandonment by the wise.

¹ slayer of Keśin, a Daitya who attacked Kṛiṣṇa in the form of a horse. Kṛiṣṇa killed him by thrusting his arm down his open jaws and tearing him in half.

² for a summary of the Gītā doctrine of *karman*, see Introd. § 30.

³ TH. in his note on this passage seems to take a limited view of the nature of *kāmya karman* : 'The two principal kinds of action', he writes, 'are religious action, as sacrifice, &c., and duty, or fulfilment of the obligations of the station in which one is born. All other kinds of action can only have some specific interested object in view, and are therefore to be renounced.' Kṛiṣṇa does not preach the complete renunciation of any kind of work at all ; he only demands the conversion of all *kāmya karman* into *niṣkāma*. See 56.

⁴ Kṛiṣṇa teaches that the terms *sannyāsa* and *tyāga* are, in their true sense, alternative ; he therefore uses them indifferently in his exposition of doctrine. Beneath each term there lies the idea of 'giving up'. Ś. most perversely twists the doctrine of 2-12 to agree with his preconceived philosophy. Knowledge, he holds, is not compatible with work ; therefore

त्वाज्यं दोषवदित्वेके कर्म प्राङ्मर्म्नीषिणः ।
 यज्ञदानतपःकर्म न त्वाज्यमिति चापरे ॥ ३ ॥
 निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
 त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥
 यज्ञदानतपःकर्म न त्वाज्यं कार्यमेव तत् ।
 यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥
 एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
 कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

3. 'Work should be abandoned as a fault'¹—so some thoughtful men affirm; others say—'Works of sacrifice, almsgiving, and austerity should not be abandoned'.

4. Hear my decision in this matter of abandonment, O best of Bharatas; for abandonment, O tiger of men, is declared to be threefold.²

5. Works of sacrifice, almsgiving, and austerity should not be abandoned, but surely should be done; sacrifice, almsgiving, and austerity purify thoughtful men.

6. But even these works should be done with abandonment of attachment and of fruits; such, son of Prithā, is my surest and best judgement.

it is not possible that Kṛiṣṇa should have held a different view. His method is to pretend that such *tyāga* as Kṛiṣṇa teaches is applicable only to those who practise *karmayoga*, while for those who have reached the stage of *jñānanisṭhā*, or devotion to knowledge, complete abandonment of works is imperative. The *sāttvika tyāga* of the *karmayogins* is called *saṁnyāsa* by courtesy. When faced with the plain statement of 11, 'for not entirely can one who bears the body abandon works', he considers the reference to be to 'one who ignorantly identifies himself with the body', not to the *jñānin* who, though in the body, realizes his true separateness from it.

¹ either as necessarily evil in itself (cf. 48), or as causing bondage.

² this word certainly refers to the threefold division, according to the Strands, in 7-9. R., however, divides abandonment into (1) abandonment of fruit, (2) abandonment of the idea that Self is agent, and thus of attachment, and (3) abandonment of all idea of authorship, with the realization that the Lord is the author of all action (see his interpretation of 13 ff.).

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
 मोहात्तस्य परित्यागस्त्रांसः परिकीर्तितः ॥ ७ ॥
 दुःखमित्येव यत्कर्म कायक्लेशमयात्त्यजेत् ।
 स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥
 कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
 सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥
 न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
 त्यागी सत्त्वसमाविष्टो मेधावी ह्यन्नसंशयः ॥ १० ॥
 न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
 यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥
 अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
 भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

7. Now to renounce a work of obligation is not meet; abandonment of such work by reason of delusion is declared to be of Darkness.

8. If one abandon a work, deeming it painful, through fear of bodily suffering, his abandonment is of Energy; he gains not the fruit of abandonment.

9. If a work of obligation be done simply as a duty, O Arjuna, with abandonment of attachment and of fruit, that abandonment is deemed to be of Purity.

10. The man who practises abandonment hates not unfitting work nor clings to fitting work;¹ imbued with Purity is he, enlightened; his doubt is cleft.

11. For not entirely can one who bears the body abandon works; but he who abandons fruit of work is called Abandoner.

12. Desired, undesired, and mixed²—threefold is the fruit of work hereafter for those who practise not abandonment;³ but those who have renounced find it not anywhere.

¹ Ś. explains as respectively *kāmya* and *nitya karman*.

² rebirth as *deva*, as *asura* or animal, &c., and as man.

³ Ś. considers the *atyāgins* to be *karmayogins*, and the *saṁnyāsins* to be those who have renounced all works.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

संख्ये कृतान्ते प्रोक्तानि सिद्ध्यै सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा देवं चैवात्र पञ्चमम् ॥ १४ ॥

13. Learn from me, O thou strong of arm, these five causes declared in the Sāṅkhya dogmas¹ for the fulfilment of all works..

14. The Basis, and the Doer, the various kinds of Means, the several Functions in their diverse kinds, and, fifth among these, the Elemental Realm.²

¹ Ś. interprets *kṛitānta* as 'that which puts an end to all action', and Sāṅkhya as *Vedānta* (possibly meaning Upaniṣads). While it is true that this fivefold division is not found in existing Sāṅkhya books, it is reasonable to suppose that the author, if not quoting from some work now lost, is following the doctrine taught throughout Gītā, and to look for the Sāṅkhyan *tuttras* in 14.

² this fivefold division is obscure; and the various explanations of commentators are not helpful. It is generally agreed that *adhiṣṭhāna* means 'body'. Ś. glosses *kartā* with *upādhi lakṣaṇo bhoktā*. R.: *jīvātman*, M.: *Viṣṇu*. The *karṇas* are agreed to be the sense-organs (M. adds sacrificial ladles, &c.). Ś. and R. consider the *ceṣṭās* to be the breaths—*prāṇa*, *apāna*, &c.; M., the movements involved in the performance of sacrifice. *Daiva* causes great difficulty. Ś. explains the word as meaning '*Āditya*, &c., by whose aid the eye, &c., perform their functions'. R. (following out his idea that this passage speaks of the assignation of authorship to the Lord; see note on 4) '*paramātman*'. TH. (who translates *adhiṣṭhāna* 'the prescribed method') calls *daiva* 'Divine will' (or circumstance, destiny). D.: 'the divine part.' B.: 'Providence.'

The following suggestion is intended to preserve the consistency of Gītā doctrine, and to account for the reference to Sāṅkhya in 13.

(a) The *adhiṣṭhāna*, or basis, is *avyaktā prakṛiti*, the *mūla* from which all springs.

(b) *kartā* includes *buddhi* and *ahaṁkāra*; for the former issues orders to the organs of action, and the latter causes the idea of personal agency.

(c) The *karṇas* are the mind and the five organs of perception.

(d) The *ceṣṭās* are the five organs of action.

(e) *daiva* is the realm of the elements, gross and subtle, presided over by the *devas*, Agni being lord of fire, Vāyu lord of air, &c.

The fivefold division thus corresponds to the usual twenty-fourfold division of *prakṛiti* in the Sāṅkhya. This interpretation of *daiva* may be

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्यायं वा विपरीतं वा पश्येति तस्य हेतवः ॥ १५ ॥

तच्चैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्यानं यथावच्छृणु तान्यपि ॥ १९ ॥

15. These are the five causes of whatever work a man undertakes, with body, speech, or mind, whether right or wrong.

16. As this is so, he who sees merely Self as doer¹ by reason of imperfect judgement, sees not; his thoughts are foolish.

17. That man whose soul is free from thought of I, whose reason is untainted, slays nothing, though he slay these creatures, nor is he bound.

18. Knowledge, the object of knowledge, and the knower² are the threefold incitement to action; the means, the work,³ and the doer are the threefold sum of action.

19. Knowledge, the work, and the doer are declared in the

regarded as forced; but the introduction in this place of Fate as an agent would be very strange. It must also be remembered that, with the rise of Vedāntic monism and of theistic devotion, the *devas* had sunk to the position of 'superintendents of elemental departments', and little more. 'The *devas* of the Elements—Ether, Fire, Water, and Earth—Indra, Vāyu, Agni, Varuṇa, and Kubera, are the five Devarājas of these great departments of nature.' (San. Dh., ii, p. 77; this book is used in the Hindu University of Benares.)

¹ R. says that the action of *jīvātman* depends on *paramātman*; TH. and D. say that he must not forget that 'self' is only one of five agents. But the point is that *prakṛiti*, not *ātman* at all, is the worker.

² Ś. glosses; *upādhi-lakṣaṇo 'vidyākalpito bhoktā*. Properly speaking, it is *ātman* that knows; and it is *ātman*'s conscious witness that incites *prakṛiti* to action.

³ as Ś. points out, *karma* here means *the end*—'that which is sought for, that which is reached through action by the agent.'

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
 अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥
 पृथक्तेन तु यज्ज्ञानं नानाभावान्पृथग्विधान ।
 वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥
 यत्तु कृत्स्नवदेकस्मिन्कार्ये सत्कर्महेतुकम् ।
 अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥
 नियतं सङ्गरहितमरागद्विषतः कृतम् ।
 अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥
 यत्तु कामेप्सुना कर्म साहंकारिण वा पुनः ।
 क्रियते बङ्गलायासं तद्राजसमुदाहृतम् ॥ २४ ॥
 अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
 मोहादारभ्यते कर्म तत्तामसमुदाहृतम् ॥ २५ ॥

reckoning of the Strands to be of three kinds, according to the difference of the Strands. Hear these also duly.

20. Know that that knowledge whereby one sees in all beings one immutable existence, undivided in the divided, is of Purity.

21. But that knowledge which perceives severally in all beings many existences of diverse kinds know thou to be of Energy.

22. And that knowledge which is attached to one single effect as though it were the whole, looking not to the cause,¹ ignoring the true essence, narrow, is declared to be of Darkness.

23. The work of obligation that is done without attachment, love, or hate, by one who seeks not fruit, is called a work of Purity.

24. But that work which is done by one who seeks to win his desires, or again by one with thought of I, a work of heavy toil, is called a work of Energy.

25. That work which through delusion is undertaken with

¹ Ś. : 'not founded on reason.' R. : 'thinking that that which is productive of but small result is pregnant with all results.' TH. : 'which does not recognize the true cause of existence (i. e. final emancipation).' The word seems to be contrasted with *ekasmin kārye*; the Dark knowledge sees only the effect, and ignores the cause.

मुक्तसङ्गोऽनहंवादी धृत्यत्साहसमन्वितः ।
 सिद्धसिद्धोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥
 रागी कर्मफलप्रेप्सुर्बुद्धो हिंसात्मकोऽशुचिः ।
 हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥
 अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
 विषादी दीर्घसूची च कर्ता तामस उच्यते ॥२८॥
 बुद्धेर्भेदं धृतैश्चैव गुणतस्त्रिविधं शृणु ।
 प्रोच्यमानमशेषेण पृथक्त्वेन धर्मजय ॥२९॥
 प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
 बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥
 यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
 अयथावत्प्रजानाति बुद्धिः सा सार्थ राजसी ॥३१॥

no regard for consequence, for loss, for harm, for one's own powers, is called a work of Darkness.

26. The doer who is free from attachment, speaks not of I, is filled with constancy and zeal, and in success and failure is unmoved, is said to be of Purity.

27. The doer who is passionate, seeking the fruit of work, greedy, hurtful, impure, full of delight and grief, is declared to be of Energy.

28. The doer who is uncontrolled, vulgar,¹ stubborn, perfidious, malicious, idle, despondent and dilatory,² is said to be of Darkness.

29. The distinction in reason and in constancy, threefold according to the Strands, hear thou, O Dhanamjaya, fully and severally to be described.

30. That reason which knows action and inaction,³ what should be done and what should not, fear and fearlessness, bondage and release, O son of Prithā, is of Purity.

31. That reason whereby a man erroneously conceives right and wrong, what should be done and what should not, O son of Prithā, is of Energy.

¹ Ś. : 'quite uncultured in intellect, and like a child.' TH. : 'without discrimination.'

² R. : 'harbouring deep and long vengeance against others.'

³ Ś. explains these as the methods of work and of renunciation.

अधर्मं धर्ममिति या मन्यते तमसावृता ।
 सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥
 धृत्या यया धारयते मनःप्राणेंद्रियक्रियाः ।
 योगेनाव्यभिचारिणा धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥
 यया तु धर्मकामार्थान्वृत्या धारयतेऽर्जुन ।
 प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥
 यया स्वप्नं भयं शोकं विषादं मदमेव च ।
 न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥
 सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यच्च दुःखान्तं च निगच्छति ॥ ३६ ॥
 यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

32. That reason which, involved in darkness, deems wrong right, reversing every value, O son of Prithā, is of Darkness.

33. That constancy, unwavering in control, whereby a man holds back the activities of mind and breath and sense, O son of Prithā, is of Purity.

34. That constancy, O Arjuna, whereby a man holds with attachment and desire for fruit to duty, and desire, and wealth,¹ O son of Prithā, is of Energy.

35. That constancy whereby the unenlightened man puts not aside sleep, fear, and grief, despondency, and lust, O son of Prithā, is of Darkness.

36. Now hear from me, O prince of Bharatas, the threefold pleasure. That wherein a man by practice has delight, and comes to an end of pain,²

37. Which is at first like poison, but in the end ambrosial, born of the serenity of his own reason³—that pleasure is declared to be of Purity.

¹ these three, together with *mokṣa*, are said to be the four ends of man (*puruṣārtha*). Each implies reward; for duty (*dharma*) is performed with a desire for heaven.

² Ānandagiri (followed by B.) takes 36 and 37 separately. R., Śrīdhara, and Madhusūdana, as above.

³ TG.: 'which is produced from a clear knowledge of the self.'

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
 परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥
 यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
 निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥
 न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
 सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्तिभिर्गुणैः ॥ ४० ॥
 ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
 कर्माणि प्रविभक्तानि स्वभावप्रभैर्गुणैः ॥ ४१ ॥
 शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
 ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥
 शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
 दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

38. That pleasure which arises from the union of sense with things of sense, and is at first ambrosial but in the end like poison, is said to be of Energy.

39. That pleasure which in its beginning and in its consequence deludes the self, rising from sleep and sloth and heedlessness, is declared to be of Darkness.

40. There is no being on earth, nor yet in heaven among the Heavenly Lords, that can be free from these three Strands born of Nature.

41. Of Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras, O Paraṁ-tapa, the duties are distributed according to the Strands which prevail in the nature of each.¹

42. Quietude, self-restraint, austerity, cleanness, longsuffering, and uprightness, knowledge, experience, and belief,² are the Brāhmaṇa's duties, born of his nature.

43. Bravery, spirit, constancy, adroitness, and courage to face the foe, generosity and lordliness, are the Kṣatriya's duties, born of his nature.

¹ according to Ś., *sattva* prevails in Brāhmaṇas; *rajas* and *sattva* in Kṣatriyas; *rajas* and *tamas* in Vaiśyas; and *tamas* and *rajas* in Śūdras.

² Ś.: 'faith in the teaching of the Scriptures.' Others explain: 'faith in another world.' (So TH.). It is noteworthy that the Brāhmaṇa's duties, and in part the Kṣatriya's, are said to be the possession and exhibition of certain moral and intellectual qualities.

ऋषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।
 परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥
 खे खे कर्मणभिरतः संसिद्धिं लभते नरः ।
 स्वकर्मनिरतः सिद्धिं यथा विन्दन्ति तच्छृणु ॥ ४५ ॥
 यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
 स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥
 श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
 स्वभावनियतं कर्म कुर्वन्नाप्नोति किञ्चिदपमम् ॥ ४७ ॥
 सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
 सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥
 असक्तबुद्धिः सर्वत्र जितात्मा विगतसृहः ।
 नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

44. Tilling the soil, herding cows, and commerce, are the Vaiśya's duties, born of his nature ; and of a Śūdra service is the proper duty, born of his nature.

45. As each man is devoted to his duty, so does he win perfection ;¹ hear how a man devoted to his duty finds perfection.

46. Him from whom is the forthcoming of beings, and by whom all this is pervaded, a man worships with his proper duty, and so attains perfection.

47. Better a man's own duty, though ill-done, than another's duty well-performed ;² if a man do the duty his own nature bids him, he incurs no stain.

48. One's innate duty, son of Kuntī, should one not abandon, imperfect though it be ; for every enterprise in imperfection is involved, as fire in smoke.

49. He whose reason is on all sides unattached, whose self is

¹ Ś. explains *siddhi*, or *samsiddhi*, in these ślokas as the qualification of the *karmayogin* for *jñānanisṭhā*. The words here mean the attainment of complete success in the realm of work, which, being performed with such 'abandonment' as Kṛiṣṇa has taught, leads to the higher stage, where 'quietude' precedes release.

² Cf. iii. 35. R., here, as there, explains *svādharma* as *karmayoga*, and *paradhārma* as *jñānayoga*.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
 समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥
 बुद्ध्या विशुद्धया युक्तो धृत्वात्मानं नियम्य च ।
 शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥
 विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
 ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
 अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
 विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥
 ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
 समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥
 भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

conquered, whose longings are fled, comes by renunciation to the supreme perfection of worklessness.¹

- 50. Learn from me in brief, O son of Kuntī, how after winning to perfection a man attains to Brahman; this is the supreme consummation of knowledge.

51. Controlled by purified discernment, restraining self by constancy, abandoning sound and other things of sense, and casting love and hate aside,

52. Seeking solitude, eating little, restraining speech and body and mind, ever intent on the practice of meditation,² turning to desirelessness,

53. Forsaking thought of I, strength, pride, desire, wrath, property, with no idea of Mine, at peace, a man is fit for Brahman's being.

54. Becoming Brahman, he is serene, not grieving nor desiring; regarding all beings alike, he wins to the highest devotion towards me.

55. Through devotion does he recognize me in verity, what

¹ contrast iii. 4. 'Renunciation' is now used in its true sense as equivalent to 'abandonment of desire'.

² Ś. takes *dhyānayoga* as a *dvandva* compound: 'meditation on the nature of Self, and mental concentration thereon.'

सर्वकर्माण्यपि सदा कुर्वाणो मद्भयाश्रयः ।
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥
 चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
 बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥
 मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
 अथ चेत्त्वमहंकारान्न श्रोष्यसि विनक्ष्यसि ॥ ५८ ॥
 यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
 मिथैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥
 स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
 कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

and who I am ;¹ then, knowing me in verity, at once he enters into me.

56. Though he do every work² at every time, yet, if he rely on me, he by my grace wins to the realm eternal and immutable.

57. Cast off, in thought,³ all works on me ; make me thy goal ; turn to the practice of discernment ;⁴ fix thy thought ever on me.

58. Fixing thy thought on me, thou shalt by my grace surmount all difficulties ; if through thought of I thou hearken not, thou shalt perish.

59. If thou turnest to thought of I and thinkest, 'I will not fight,' vain is this thy resolve ; Nature will constrain thee.

60. O son of Kuntī, bound by thine own duty born of thine

¹ Ś. : 'my divine manifestations, where I appear to be conditioned ; and my real nature, as without conditioned differences.'

² as R. says, not only duties of caste and station, not only regular and occasional religious observances, but also those works which are ordinarily *kāmya*, provided that they are performed in the prescribed way, that is, converted into *niṣkāma karma*.

³ this word (as *manasā* in v. 13) distinguishes complete renunciation from the true abandonment. Ś. glosses : *vivekabuddhyā*. Ānandagiri explains it as the faith that knowledge alone, not work, leads to final emancipation.

⁴ i. e. *ātma-viveka*. This śloka contains the threefold doctrine of work, knowledge, and devotion.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्त सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतद्दशैषिण यथेच्छसि तथा कुरु ॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

own nature, that thing which thou desirest not to do by reason of delusion thou shalt do, even against thy will.¹

61. The Lord, O Arjuna, dwells in the heart of every being, and by his delusive power spins round all beings set on the machine.²

62. In him alone seek refuge with all thy being,³ Bhārata; by his grace shalt thou win to peace supreme, the eternal resting place.

63. This knowledge have I taught thee, mystery of mysteries; fully consider this; then, as thou wilt, so act.

64. Hear again my highest word, deepest mystery of all; exceeding beloved art thou of me; therefore shall I declare what is thy weal.

65. With mind on me devoutly worship me, to me do sacrifice, to me do reverence; to me shalt thou come; true is my promise to thee; thou art dear to me.

¹ see Introd., § 25. We are reminded of the verse of Cleanthes the Stoic:

“Αγού δ’ ἔμ’, ὦ Ζεὺ καὶ σὺ γ’ ἡ Περρωμένη,

“Ὅποι ποθ’ ὑμῖν εἰμὶ διατεταγμένος·

‘Ὡς ἔψομαί γ’ ἄοκνος· ἦν δὲ μὴ θέλω,

Καὶ οὐ γένόμενος οὐδὲν ἦπτον ἔψομαι.

² Ś. suggests the simile of wooden marionettes.

³ cf. xv. 19. TH.: ‘in every state of life;’ TG.: ‘in every way.’

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

66. Abandoning¹ every duty,² come to me alone for refuge ; I will release thee from all sins ;³ sorrow not !

67. Never should this, thus taught to thee, be told to one whose life is not austere, to one without devotion, to one who does no service, nor yet to one who murmurs against me.⁴

¹ this famous śloka is called the *carama śloka* (the final verse), and is revered in the school of Rāmānuja as containing a summary of the whole of the Gītā doctrine. The word 'abandoning' is used in the sense which Kṛiṣṇa has given it in the earlier ślokas of this Reading. Abandonment of *fruit* is taught, not complete renunciation.

² all kinds of work, and perhaps especially the caste-duty with which Arjuna is concerned. *Dharma*, says Ś., includes *adharma*, because all works must be renounced, both good and evil. R. explains *dharma* as *karmayoga*, *jñānayoga*, and *bhaktiyoga* ; these, he says, must be practised with abandonment of fruit and agency and authorship (the threefold *tyāga* ; see note on 4). M. includes under *dharma* the fruit of works, and all works not performed for the pleasure of the Lord. Those commentators who see in *dharma* a sectarian reference are ignoring the context of the passage.

³ Ś. : 'from all bonds of *dharma* and *adharma*.' R. suggests that Arjuna is anxious to reach Kṛiṣṇa by the path of devotion, but that he feels that his sins, stretching back as they do to the immemorial past, stand in the way. Expiatory penance would occupy so long a period that he is in despair of ever reaching Kṛiṣṇa thus. Give up these penances, says Kṛiṣṇa, and come to me ; I by my grace will free thee from those sins. He suggests that *dharma* may refer to these penances of expiation.

⁴ similar restrictions with regard to the 'casting of pearls before swine' are to be found in the Upaniṣads (e. g. Bṛih. Up. vi. 3. 12, Chānd. Up. iii. 11. 5, Muṇḍ. Up. iii. 2. 10, Maitrī Up. vi. 29, Śvet. Up. vi. 22, 23). Mysterious doctrine is to be imparted only to a son or to a pupil possessing certain moral and religious qualifications. The direction in the Śvet. Up. runs thus :

'The supreme mystery in the Veda's End (*Vedānta*),
Which has been declared in former time,
Should not be given to one not tranquil,
Nor again to one who is not a son or a pupil.

To him who has the highest devotion (*bhakti*) for God,
And for his spiritual teacher (*guru*) even as for God,
To him these matters which have been declared
Become manifest [if he be] a great soul (*mahātman*)—
Yea, become manifest [if he be] a great soul !' (Hume.)

य इदं परमं गुह्यं मद्भक्तैष्वभिधास्यति ।
 भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥
 न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
 भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥
 अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
 ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥
 श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
 सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥
 कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।
 कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

68. He who shall proclaim among my votaries this mystery supreme, showing towards me supreme devotion, shall surely come to me.

69. Nor among men shall there be any whose service is dearer to me than his; nor on earth shall there be any dearer to me than he.

70. And whoso'er shall read this sacred converse of us twain, by him shall I have been worshipped with the sacrifice of knowledge; such is my thought.

71. The man of faith who murmurs not, though he but hear of it, yet shall find release,¹ and win the happy worlds of men of holy deeds.

72. Hast thou heard this, O son of Prithā, with attentive mind? Has thy delusion, bred of ignorance, been destroyed, Dhananjaya?

¹ not, of course, from rebirth; for his reward is said to be 'the happy worlds of men of holy deeds', that is, one of the heavens, from which there is return. Ś. and R. add 'from sin'; 'those sins', adds the latter, 'which stand in the way of *bhaktiyoga*.' TH. reads (unnecessarily) *mukto* 'śubhāl lokān, &c. D. says: 'when freed (from the body).'

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्नयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

संजय उवाच

इत्थं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौष्मद्भुतं रोमहर्षणम् ॥ ७४ ॥
व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्ममहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥
राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केश्वार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

Arjuna said :

73. Destroyed is my delusion ; by thy grace have I gained remembrance,¹ O Never-falling ; I stand secure ; my doubt is gone ; I will do thy word.

Samjaya said :

74. Thus did I hear this converse between Vāsudeva and the great-souled son of Prithā ; marvellous it was, and thrilled me.

75. By Vyāsa's grace² I heard this doctrine of control, mysterious and supreme, as Kṛiṣṇa, present there, Lord of Control, himself did tell it.

76. O king, as oft as I recall this converse between Keśava and Arjuna, marvellous and holy,³ I rejoice and still rejoice.

¹ Ś. : 'of the true nature of the Self.' R. : 'knowledge of essential truth.' TG. (following Śrīdhara) : 'I now recollect myself (i.e. understand my real essence, what I am, &c.).' D. doubts that *smṛiti* can bear this meaning, and (following BF.) translates : 'the holy doctrine has been received by me.' Cf. Chānd. Up. vii. 26. 2.

² because Vyāsa had given him divine power to see and hear, and to read the thoughts of men.

³ as the mere hearing of it destroys sin (Ś.).

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः । •

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादे संन्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

77. And as oft as I recall that form of Hari,¹ exceeding marvellous, great is my amazement, O king, and again and again I rejoice.

78. Where Kṛiṣṇa is, Lord of Control, where is the bowman, son of Pṛithā, there—so I hold—are fortune, triumph, welfare sure, and statesmanship.²

THUS ENDETH THE EIGHTEENTH READING IN
THE GLORIOUS SONG OF THE BLESSED LORD,
THE MYSTICAL LESSON,
THE WISDOM OF THE ABSOLUTE,
THE SCRIPTURE OF CONTROL,
THE CONVERSE OF LORD KṚIṢṆA AND ARJUNA;
AND ITS NAME IS
RELEASE AND RENUNCIATION.

¹ Viṣṇu.

² Śrīdhara: *nyāya*. TG.: 'eternal justice.' B.: 'polity.' *nīti* (lit. guidance) has both a moral and a political significance. In x. 38, where Kṛiṣṇa claims to be *nīti*, the word bears the sense of 'statecraft'.

BIBLIOGRAPHICAL NOTES

Some ancient commentaries. In very early times the Bhagavad-gītā was recognized as an orthodox composition, and was considered to possess equal authority in the Vedānta School with the Upaniṣads and the Vedānta Sūtras. One after another, the great founders of the various Vedānta systems felt it incumbent on them to justify their widely-differing philosophies by issuing elaborate commentaries on this Triple Canon (*prasthānatraya*). The principal Upaniṣads contain within themselves all manner of different doctrines of the Absolute and its relation to the phenomenal world; and the Sūtras are so terse and obscure that they can be compelled to support a variety of interpretations; it was therefore not difficult for pure monism (*advaita*), qualified monism (*viśiṣṭādvaita*), and dualism (*dvaita*) in turn to base their theories on the teachings of these books. But with the philosophy of the Bhagavad-gītā, more self-consistent than that of the Upaniṣads and less obscure than that of the Sūtras, the ancient commentators were faced with the alternative of denying their own tenets or wresting the text to their own ends. Each one chose the latter course.

The earliest surviving commentary on the Bhagavad-gītā is that of Śaṅkarācārya (A. D. 788–850), the famous founder of the *advaita* school of Vedānta philosophy. Śaṅkara was a brilliant scholar, gifted with one of the acutest intellects in history. The orthodox *pandits* of Benares, a stronghold of *advaita* belief, reverence him as an *avatāra*. His Gītābhāṣya is full of keen argument; but not even the subtlety of a Śaṅkara can conceal the fact that the *advaita* and the Gītā systems are not at one; nor is he able, in face of plain texts to the contrary, to make good his claim that the Gītā severs action from knowledge, the latter alone qualifying the aspirant for release. A quite undue emphasis is laid on the power of knowledge; his cold, clear intellect exalts *jñāna* at the expense of *karman* and *bhakti*; and when the Gītā text is obdurate, he does not scruple to ‘understand’ additional words that reverse the sense. Some examples of his violent methods have been noticed in comments on the translation.

A number of Śaṅkara's disciples wrote shorter commentaries on the master's *bhāṣya*. Among the more famous may be mentioned those of Ānandagiri (an immediate disciple), Nīlakaṇṭha, Śrīdhara Svāmī (who also commented on the Bhāgavata Purāṇa, about A.D. 1400), and Madhusūdana Sarasvatī (a *saṁnyāsīn* of the sixteenth century who attempted to reconcile the six systems of philosophy). Of these the best known in Benares is that of Śrīdhara Svāmī; his *ṭīkā* follows very closely the *bhāṣya* of Śaṅkara, and contains little independent thought.

The *advaita* Jñāneśvarī, a commentary on the Gītā in Marāṭhī verse, may here be mentioned. It was written by Jñāneśvara, a revered saint of the Bhāgavata sect, who lived at the beginning of the fourteenth century A.D.

The philosophy of the Bhagavadgītā more nearly approximates to that of the *viśiṣṭādvaita* school. In the eleventh century A.D. Yāmunaçārya of the Śrī Vaiṣṇava sect wrote the Gītārthasaṁgraha, and in the twelfth century his more famous successor, Rāmānuja, again commented on the Gītā. A comparison between the *bhāṣyas* of Śaṅkara and Rāmānuja is most instructive. Rāmānuja expounds the poem in a manner far closer to the intention of the author; he errs, perhaps, in excessive emphasis on *bhakti*, reading 'devotion' into many references to unqualified *yoga* where the word more probably implies 'right action'.

Madhvācārya, or Ānandatīrtha, wrote two works on the Bhagavadgītā—the Gītābhāṣya and the Gītātātparyā—both attempting to deduce from the poem the tenets of the *dvaita* school of which he was the founder (A.D. 1199–1278). Many of his interpretations are so extravagant as to rob the commentary of much interest for the scholar.

An excellent English translation of Śaṅkarācārya's commentary has been made by A. Mahādeva Śāstrī (Mysore, 1901), with notes from the *ṭīkā* of Ānandagiri. Rāmānuja's commentary has been translated by A. Govindācārya (Madras, 1898). The English of this translation is poor, and does not always correctly represent the Sanskrit. Madhvācārya's interpretations are most conveniently studied in a work by S. Subba Rau, entitled *The Bhagavad-gītā: Translation and commentaries in English according to Śrī Madhvāchārya's Bhāṣyas* (Madras, 1906). The book contains an Introduction and a Summary.

The first English translation. In 1785 Sir Charles Wilkins intro-

duced the poem to English readers in a translation of *The Bhagvat-Geeta, or Dialogues of Kreesna and Arjoon in eighteen lectures, with notes* (London). The work was dedicated to Warren Hastings, who wrote a 'preliminary notice'. This translation is naturally, viewed in the light of modern scholarship, full of defects. In 1787 it was rendered into French by M. Parraud; and reprinted, first in a Sanskrit-Canarese-English version, edited by J. Garrett (Bangalore, 1846-48), and, later, by the Theosophical Society in Bombay (1887).

Translations, &c., to 1855. Wilkins' translation was followed during the next seventy years by a number of renderings and expositions in continental languages. In 1788 the Chevalier d'Obsonville issued his *Bhagavadam ou Doctrine Divine*, in Paris; W. von Humboldt published a work on the Gītā in Berlin (1826); a German translation was made by C. R. S. Peiper at Leipzig in 1834. But the two most important works were those of C. Lassen, who in 1846 improved and amplified a Latin version made in 1823 by A. W. von Schlegel (Bonn), and of Demetrios Galanos, who rendered the poem into Greek while he was living in Benares (1846-1848); this version was published in Athens.

The second important translation into English was made in 1855 by J. Cockburn Thomson, and published at Hertford. He made use of the translations mentioned and of an unpublished rendering by Barthelemy St. Hilaire. The book (most unattractively printed) contains a long introductory essay, a prose translation with copious footnotes, and an index of proper names. Thomson's work was a great advance on that of Wilkins; but the Introduction contains many statements which modern scholarship would reject, while the somewhat garrulous notes often reveal complete misunderstanding of the text. He constantly quotes the opinions of Wilkins, Schlegel, Lassen, and Galanos, and these references are of value to the student of Gītā literature.

From 1855 to 1882. The twenty-seven years following the issue of Thomson's translation saw the publication of five important works on the Gītā. In 1861 Burnouf, the great orientalist, wrote a translation in French, and published it with a Roman transliteration of the Sanskrit text. In 1869 a German commentary was written by F. Lorinser, and published at Breslau. Lorinser maintained that the poem was written by one who was acquainted with, and influenced by, Christian doctrine. This theory (which is now

almost universally discredited) was attacked by K. T. Telang, the first Indian scholar of note to translate the Gītā into English. Telang's first translation was made into English blank verse (Bombay, 1875); his second, into English prose, together with renderings of the Sanatsujāṭīya and the Anugītā (S. B. E., vol. viii, 1882; 2nd ed., 1908). In an Introduction to the latter work the author discusses the date of the Gītā at great length, and arrives at the conclusion that 'the latest date at which the Gītā can have been composed must be earlier than the third century B.C.' His prose translation is too literal to be graceful; it follows for the most part the interpretations of Śaṅkarācārya and his disciples.

In the same year in which Telang wrote for the Sacred Books of the East, John Davies published a work on the Bhagavadgītā in Trübner's Oriental Series (editions: 1882, 1889, 1893, 1907). This book is still the best work in English on the Gītā. The Introduction is slight; but the footnotes, and the philological notes at the end of each Reading, are useful and interesting; many references are made to the work of previous commentators. An Appendix discusses the date of the poem, and Lorinser's theory of Christian influence; Davies concludes 'that the Bhagavadgītā cannot probably be referred to an earlier period than the third century A. C.', and that the question of the author's acquaintance with Christian doctrines 'is still *sub judice*'. It is interesting to note the wide variation of Davies' date from that of Telang; most scholars now favour a mean between the two extremes.

It was during this period that the Bhagavadgītā became the playground of western pseudo-mystics. In 1881 there was published in Glasgow a book by W. Oxley entitled *The Philosophy of Spirit illustrated by a new version of the Bhagavat-Gītā*. After confessing in his Preface that he is ignorant of Sanskrit, the author condemns previous translators for their 'failure to perceive that the work has an esoteric application, or in other words that the work is constructed upon an astro-masonic or astrological base, from which the Philosophy of the Ancient Indian School of Thought was enunciated, according to laws which are only fully known to the initiated'. Like all great religious books, the Bhagavadgītā has suffered a great deal from the 'esoteric interpreter', and of this *genus* Oxley may be called the spiritual father.

The Song Celestial. In 1885 Edwin Arnold wrote the *Song Celestial*.

tial. This version stands alone in the history of Gītā literature as the work of an English poet; it is rather a poem inspired by the Gītā than a literal rendering of the Sanskrit text.

Theosophical versions. Theosophy was very early attracted by the Bhagavadgītā. The Theosophical Society, as we have seen, republished Wilkins' version in 1887; and since that date a great many translations, commentaries, and essays on the poem have been issued by its members. Some of these are of the Oxley school; many are so deeply coloured with theosophic doctrine that their interpretations of the text can only be acceptable to initiates. The most scholarly theosophic version is that which bears the name of Mrs. Annie Besant and Babu Bhagavān Dās (1905), a book which is helpful to the beginner, because each *śloka* is followed by a rendering word by word.

The following theosophical works may be selected for mention as typical of the whole: T. Subba Rau's *Discourses on the Bhagavadgītā* (Bombay, 1888); *Thoughts on the Bhagavad Gītā*, by a Brahmin, F. T. S. (1893); *Studies in the Bhagavadgītā*, by Dreamer (London, 1902); *Philosophy of the Bhagavadgītā*, by Chhaganlal G. Kāji (Rajkot, 1909); and *Krishna the Charioteer*, by Mohinimohana Dhara (1917). Franz Hartmann, a German theosophist, produced three works on the Gītā between 1892 and 1904; and Mrs. Annie Besant made herself responsible for a translation in 1895 (London: several times reprinted), a book dedicated to 'all aspirants in East and West', and popular in India beyond its deserts owing to the fame of the translator and its trifling cost.

Some other works. It would be difficult, and not very useful, to write of all the literature on the Gītā that has poured from the press during the last thirty years. The greater part of it is comparatively worthless. Hundreds of vernacular editions have found a home in the Indian Office Library, and still continue to cumber its reluctant shelves. It will be enough to mention a few books which possess a special value or interest.

Three valuable pamphlets on the Gītā have been issued by Dr. J. N. Farquhar. In *The Age and Origin of the Gītā* (1904), a consideration of the ideas contained in the poem, the literature it mentions, its versification and language, and allusions to it in later Hindu books, leads him to the conclusion that the Gītā was composed 'during the period when the Dharmaśāstras and the earlier among the Atharvan Upaniṣads were written'. This little

book was followed by *The Permanent Lessons of the Gītā* (C. L. S. I., 1912), and *Gītā and Gospel* (C. L. S. I., 1917).

In 1905 Richard Garbe published at Leipzig *Die Bhāgavadgītā*; this work is notable for his theory of the poem's origin, a theory which is criticized by Hopkins in J. R. A. S. (105), pp. 384-389.

In the same year there appeared in the Temple Classics Dr. Lionel D. Barnett's handy little volume, containing a useful Introduction, a translation, and a few notes. 'The translation is marred by the author's practice of rendering each Sanskrit technical term by the same word in English, in whatever context it may occur; thus *yoga*—that chameleon among words—is always translated 'rule', with the result that many passages are rendered quite unintelligible to the English reader.

In 1910-1911 Lokamānya Bāl Gangādhār Tilak wrote a voluminous commentary on the Gītā in Marāṭhī while he was in prison; this work was published when he was released. He called it *Śrīmadbhagavadgītā Rahasya*, or *Karmayogaśāstra*; the sub-title sufficiently indicates his tendency to place Action in the forefront of Gītā doctrine. This commentary, with its Hindi translation (1924), may be called the Indian Student's Gītā; the popularity of its author lends it a fictitious value in indiscriminating undergraduate eyes which its partial view of Gītā doctrine scarcely merits.

An edition of the Gītā by the great German savant, Dr. Paul Deussen, appeared in 1911, called *Der Gesang des Heiligen* (Leipzig); and in 1915, thirty-one lectures on the Bhagavadgītā, entitled *The Hindu Philosophy of Conduct*, were published in Madras by M. Rāṅgācārya. These lectures only deal with the first six Readings; and, though they err on the side of prolixity, they are so full of acute thought, and manage to relate the teaching of the poem so closely to modern life, that it is to be deplored that the remaining volumes are never likely to see the light.

Conclusion. It has only been possible in this short sketch to mention the more important and interesting works that translate the Gītā, or comment on its doctrines. Every work on Hinduism in general, and every history of Indian philosophy, contains its chapter on the poem; while discussions of age and origin and the minuter points of scholarship may be found scattered through the pages of those journals which deal with oriental studies.

SANSKRIT INDEX

AGHA

Sm. *agha*: iii. 13. *'aghāyu*: iii. 16. *anagha*: iii. 3; xiv. 6, xv. 20.

AJA

Unborn. *aja*: ii. 20, 21; iv. 6, vii. 25; x. 3, 12.

ABHYĀSA

Practice. *abhyāsa*: vi. 35, 44; xii. 10, 12; xviii. 36. *abhyāsana*: xvii. 15. *abhyāsayoga*: viii. 8; xii. 9.

AVYAYA

Changeless. *avyaya*: ii. 17, 21, 34; iv. 1, 13; vii. 13, 24, 25; ix. 2, 13, 18; xi. 2, 4, 18; xiii. 31; xiv. 5, 27; xv. 1, 5, 17; xviii. 20, 56. *avyayātman*: iv. 6.

ASURA

Devil. *asura*: xi. 22. *āsura*: vii. 15; ix. 12; xvi. 4, 5, 6, 7, 19, 20. *āsuraniścaya*: xvii. 6.

AHAMKĀRA

Individuation. *anahamkāra*: xiii. 8. *ahamkāra*: iii. 27; vii. 4; xiii. 5; xvi. 18; xvii. 5; xviii. 24, 53, 58, 59. *ahamkārita*: xviii. 17. *nirahamkāra*: ii. 71; xii. 13.

ĀTMAN

Self. *adhātma*: iii. 30; vii. 29; viii. 1, 3; x. 32; xi. 1; xiii. 11; xv. 5. *ānātman*: vi. 6. *antarātman*: vi. 47; xi. 24. *ātmatripta*: iii. 17. *ātman*: ii. 43, 55, 64; iii. 6, 13, 17, 27, 43; iv. 6, 7, 21, 27, 35, 38, 40, 42; v. 7, 16, 21, 25, 26; vi. 5, 6, 7, 8, 10, 11, 14, 15, 18, 19, 20, 25, 26, 28, 29, 36; vii. 18; viii. 2, 12; ix. 5, 26, 28, 34; x. 11, 15, 16, 18, 19, 20; xi. 3, 4,

xii. 14; xiii. 24, 28, 29, 32; xiv. 24; xv. 11; xvi. 9, 17, 18, 21, 22; xvii. 19; xviii. 16, 37, 39, 49, 51, 54. *ātmamāyā*: iv. 6. *ātmayoga*: xi. 47. *ātmārati*: iii. 17. *ātmavat*: ii. 45; iv. 41. *ātmavinigraha*: xiii. 7; xvii. 16. *ātmaviśuddhi*: vi. 12. *ātmaśuddhi*: v. 11. *ātmaviparyaya*: vi. 32. *tadātman*: v. 17. *dharmaātman*: ix. 31. *paramātman*: xiii. 22, 31; xv. 17. *paricaryātmaka*: xviii. 44. *mahātman*: vii. 19; viii. 15; ix. 13; xi. 12, 20, 37, 50; xviii. 74. *mahātmya*: xi. 2. *yatātmatvat*: xii. 11. *rasātmatka*: xv. 13. *rāgātmatka*: xiv. 7. *vyavasāyātmatika*: ii. 41, 44. *himsātmatka*: xviii. 27.

ICCHĀ (✓iṣ)

Desire. *icchā*: v. 28; vii. 27; xiii. 6. *iṣ*: i. 35; vii. 21; viii. 11; xi. 3, 7, 31, 46; xii. 9; xviii. 1, 60, 63.

INDRIYA

Sense-organ. *atindriya*: vi. 21. *indriya*: ii. 8, 58, 60, 61, 64, 67, 68; iii. 7, 16, 34, 40, 41, 42; iv. 26, 39; v. 7, 9, 11, 28; vi. 8, 12, 24; x. 22; xii. 4; xiii. 5, 14; xv. 7; xviii. 38. *indriyākarma*: iv. 27. *indriyagocara*: xiii. 5. *indriyārtha*: ii. 58, 68; iii. 6; v. 9; vi. 4; xiii. 8. *karmendriya*: iii. 6, 7. *prāṇendriyākriyā*: xviii. 33.

ĪŚVARA (✓īś)

Lord. *anīśvara*: xvi. 8. *īśa*: xi. 15, 44. *īśvara*: iv. 6; xiii. 28; xv. 8, 17; xvi. 14; xviii. 43, 61. *aīśvara*: ix. 5; xi. 3, 8, 9. *aīśvarya*: ii. 43, 44. *devēsa*: xi. 25, 37, 45. *paramēśvara*:

xi. 3; xiii. 27. *bhūteśa*: x. 15.
mahāyogēśvara: xi. 9. *mah-*
ēśvara: v. 29; ix. 11; x. 3;
 xiii. 22. *yogēśvara*: xi. 4; xviii.
 75, 78. *viśvēśvara*: xi. 16.

ŌM (A-U-M)

Sacred Syllable. *ōm*: viii. 13;
 xvii. 23, 24. *ōmkāra*: ix. 17.

KARMAN (√kṛi)

Action, Making. *akartri*: iv. 13;
 xiii. 29. *akarmakṛit*: iii. 5.
akarman: ii. 47; iii. 8; iv. 16,
 17, 18. *akārya*: xvi. 24; xviii.
 30, 31. *akṛita*: iii. 18. *akṛita-*
buddhīva: xviii. 16. *akṛit-*
ātman: xv. 11. *akṛiya*: vi. 1.
karāṇa: xiii. 20, xviii. 14, 18.
kartavya: iii. 22; xviii. 6.
kartri: iii. 24, 27; iv. 13; xi.
 37; xiv. 19; xviii. 14, 16, 18,
 19, 26, 27, 28. *kartṛiva*: v. 14;
 xiii. 20. *karman*: ii. 39, 43,
 47, 48, 49, 50, 51; iii. 1, 4, 5,
 8, 9, 14, 15, 19, 20, 22, 23, 24,
 25, 26, 27, 28, 29, 30, 31; iv.
 9, 12, 13, 14, 15, 16, 17, 18, 20,
 21, 23, 27, 32, 33, 37, 41, v. 1,
 10, 11, 12, 13, 14; vi. 1, 3, 4,
 17; vii. 29; viii. 1, 8; ix. 9,
 28; xii. 6, 10, 11, 12; xiii. 29;
 xiv. 7, 9, 12, 15, 16; xv. 2;
 xvi. 24; xvii. 26, 27, xviii. 2,
 3, 5, 6, 7, 8, 9, 10, 11, 12, 13,
 15, 18, 19, 23, 24, 25, 27, 41,
 43, 44, 45, 46, 47, 48, 56, 57,
 60. *-karman*: i. 15; iv. 19, 41;
 vii. 28, ix. 12; xvi. 9; xviii.
 71. *karmayoga*: iii. 3, 7; v. 2;
 xiii. 24. *karmasamnyāsa*: v. 2;
karmin: vi. 46. *karmendriya*:
 iii. 6, 7. *kāraṇa*: vi. 3; xiii.
 21; xviii. 13. *kārya*: iii. 17,
 19; vi. 1; xiii. 20; xvi. 24;
 xviii. 5, 9, 22, 30, 31. *kṛi*: i.
 1, 23, 45; ii. 17, 33, 38, 48;
 iii. 5, 8, 20, 21, 24, 25, 27, 33;
 iv. 15, 20, 21, 22, 37; v. 7, 8,
 10, 11, 13, 27; vi. 1, 12, 25;
 ix. 2, 27; xii. 10, 11; xiii. 29,
 31; xvi. 24; xvii. 18, 19, 25;
 xviii. 8, 9, 24, 47, 56, 60, 63,
 68, 73. *-kṛit*: iv. 18, 36; vi.
 40, 41; xi. 32; xv. 15; xviii.
 69. *kṛita*: iii. 18; iv. 15; xvii.

28; xviii. 23. *kṛitakṛitya*: xv.
 20. *kṛitanīśaya*: ii. 37. *kṛi-*
tāñjali: xi. 14, 35. *kṛitānta*:
 xviii. 13. *kṛiyā*: i. 42, ii. 43;
 xi. 48; xvii. 24, 25; xviii. 33.
duṣkṛit: iv. 8. *duṣkṛita*: ii.
 50. *duṣkṛitin*: vii. 15. *naiṣkar-*
mya: iii. 4; xviii. 49. *brahma-*
karman: iv. 24; xviii. 42.
matkarmakṛit: xi. 55. *matkar-*
maparāna: xii. 10. *yatacit-*
tendriyakṛiya: vi. 12. *vikar-*
man: iv. 17. *sukṛita*: ii. 50;
 v. 15; xiv. 16. *sukṛitin*: vii.
 16.

KĀMA

Desire. *arthakāma*: ii. 5. *kāma*:
 ii. 55, 62, 70, 71; iii. 37; iv.
 19; v. 12, 23, 26; vi. 18, 24;
 vii. 11, 20, 22; xv. 5; xvi. 10,
 11, 12, 16, 18, 21, 23; xvii. 5;
 xviii. 24, 34, 53. *kāmakāma*:
 ix. 21. *kāmakāman*: ii. 70.
kāmaduh: iii. 10; x. 28. *kāma-*
rūpa: iii. 39, 43. *kāmahartuka*:
 xvi. 8. *kāmātman*: ii. 43.
kāmya: xviii. 2. *yoddhukāma*:
 i. 22. *hitakāmya*: x. 1.

KŪṬASTHA

Immovably exalted. *kūṭastha*:
 vi. 8; xii. 3; xv. 16.

KRODHA

Anger. *akrodha*: xvi. 2. *krodha*:
 ii. 56, 62, 63; iii. 37; iv. 10;
 v. 23, 26, 28; xvi. 4, 12, 18,
 21; xviii. 53.

KṢARA

Destructible. *akṣara*: iii. 15;
 viii. 3, 11, 21; x. 25, 33; xi.
 18, 37; xii. 1, 3; xv. 16, 18.
ekākṣara: viii. 13. *kṣara*: viii.
 4; xv. 16, 18.

KSETRA

Field. *kurukṣetra*: i. 1. *ksetra*:
 xiii. 1, 2, 3, 6, 18, 26, 33, 34.
kṣetrajña: xiii. 1, 2, 26, 34.
kṣetrin: xiii. 33. *dharma-*
kṣetra: i. 1.

GATI

Way. *gati*: iv. 17, 29; vi. 37;
 viii. 26. *durgati*: vi. 40. *svar-*
antī: ix. 20.

Way or Goal. *gati*: ii. 43; vi. 45; vii. 18; viii. 13, 21; ix. 18, 32; xii. 5; xiii. 28; xvi. 20, 22, 23.

GUNA

Constituent, Strand. *guna*: iii. 5, 27, 28, 29, 37; iv. 13; xiii. 14, 19, 21, 23; xiv. 5, 18, 19, 20, 21, 23, 26; xv. 2, 10; xviii. 19, 29, 40, 41. *gunamaya*: vii. 13, 14. *gunasamkhyāna*: xviii. 19. *gunātita*: xiv. 25. *traiguṇya*: ii. 45. *nirguṇa*: xiii. 14. *nirgunatva*: xiii. 31. *mstraiguṇya*: ii. 45.

Quality. *guṇa*: xiii. 14. *nirguṇa*: iii. 35; xviii. 47.

CITTA (✓cit)

Thought. *acetas*: iii. 32; xv. 11; xvii. 6. *citta*: iv. 21; vi. 10, 12, 18, 19, 20; xii. 9; xvi. 16. *cetanā*: x. 22; xiii. 6. *cetas*: viii. 8; xviii. 57, 72. *-cetas*: i. 38; ii. 7, 44, 65; iii. 30; iv. 23; v. 26; vi. 23; vii. 30; viii. 14; xii. 5, 7. *maccitta*: vi. 14; x. 9; xviii. 57, 58. *vicetas*: ix. 12. *sacetas*: xi. 51. *samacittatva*: xiii. 9.

CINTĀ (✓cint)

Thought, Care. *acintya*: ii. 25; viii. 9; xii. 3. *anucint*: viii. 8. *cint*: vi. 25; ix. 22. *cintā*: xvi. 11. *cintya*: x. 17. *paricint*: x. 17.

JĪVANA (✓jīv)

Life. *jīv*: ii. 6; iii. 16. *jīvana*: xvii. 9. *jīvabhūta*: vii. 5; xv. 7. *jīvaloka*: xv. 7. *jīvita*: i. 9, 32.

JÑĀNA (✓jñā)

Knowledge. *ajānat*: vii. 24; ix. 11; xi. 41; xiii. 25. *ajña*: iv. 40. *ajñāna* (N): iv. 42; v. 15, 16; x. 11; xiii. 11; xiv. 8, 16, 17; xvi. 4, 15; xviii. 72. (A): iii. 26. *abhiññā*: iv. 14; vii. 13, 25; ix. 24; xviii. 55. *avaññā*: ix. 11. *avaññāta*: xvii. 22. *aviññeya*: xiii. 15. *jijñāsu*: vi. 44; vii. 16. *jñā*: iv. 15, 16, 32, 35; v. 29; vii. 1, 2; viii. 27; ix. 1, 13; xi. 25, 54;

xiii. 12; xiv. 1; xv. 19; xvi. 24; xviii. 55. *jñāta*: x. 42. *jñāna*: iii. 32, 39, 40, 41; iv. 19, 23, 27, 33, 34, 36, 37, 38, 39, 41, 42; v. 15, 16, 17; vi. 8; vii. 2, 15, 20; ix. 1, 12; x. 4, 11, 38; xii. 12; xiii. 2, 11, 17, 18, 34; xiv. 1, 2, 6, 9, 11, 17; xv. 10, 15; xviii. 18, 19, 20, 21, 42, 50, 63. *jñānatapas*: iv. 10. *jñānayajña*: iv. 28, 33; ix. 15; xviii. 70. *jñānayoga*: iii. 3; xvi. 1. *jñānavat*: iii. 38; vii. 19; x. 38. *jñānin*: iii. 39; iv. 34; vi. 46; vii. 16, 17, 18. *jñeya*: i. 39; v. 3; viii. 2; xiii. 12, 16, 17, 18; xviii. 18. *parijñā*: xviii. 18. *pratijñā*: ix. 31; xviii. 65. *prajñā*: xi. 31; xviii. 31. *prajñā*: ii. 11, 57, 58, 61, 67, 68. *prājña*: xvii. 14. *vijñā*: ii. 19, 46; iv. 4; xi. 31; xiii. 18. *vijñāna*: iii. 41; vi. 8; vii. 2; ix. 1; xviii. 42. *sthītaprajña*: ii. 54, 55.

TAPAS (✓tap)

Austerity, Heat. *atapaska*: xviii. 67. *tap*: ix. 19; xi. 19; xvii. 5, 17, 28. *tapas*: v. 29; vii. 9; viii. 28; x. 5; xi. 48, 53; xvi. 1; xvii. 5, 7, 14, 15, 16, 17, 18, 19, 24, 25, 27, 28; xviii. 3, 5, 42. *tapasya*: ix. 27. *tapasvin*: vi. 46; vii. 9. *tapoyajña*: iv. 28. *pratap*: xi. 30.

TAMAS

Darkness. *tamas*: viii. 9; x. 11; xiii. 17; xvi. 22.

Strand of Darkness. *tamas*: xiv. 5, 8, 9, 10, 13, 15, 16, 17; xvii. 1; xviii. 32. *tāmasa*: vii. 12; xiv. 18; xvii. 2, 4, 10, 13, 19, 22; xviii. 7, 22, 25, 28, 32, 35, 39.

TYĀGA (✓tyaj)

Abandonment. *atyāgin*: xviii. 12. *tyakta*: i. 9; iv. 21. *tyaj*: i. 33; ii. 3, 48, 51; iv. 9, 20; v. 10, 11, 12; vi. 24; viii. 6, 13; xvi. 21; xviii. 3, 5, 6, 8, 9, 11, 48, 51. *tyāga*: xii. 11, 12; xvi. 2; xviii. 1, 2, 4, 8, 9.

tyāgin: xviii. 10, 11. *parityaj*: xviii. 66. *parityāga*: xviii. 7. *parityāgin*: xii. 16, 17; xiv. 25.

DUḤKHA

Pain. *duḥkha*: ii. 14, 15, 38, 56, 65; v. 6, 22; vi. 7, 17, 22, 23, 32; viii. 15; x. 4; xii. 5, 13, 18; xiii. 6, 8, 20; xiv. 16, 20, 24; xv. 5; xvii. 9; xviii. 8, 36. *duḥkhatara*: ii. 36.

DEVA (√div)

Heavenly Lord. *adhidaiva*: vii. 30; viii. 1. *adhidaivata*: viii. 4. *ādideva*: x. 12; xi. 38. *div*: ix. 20; xi. 12; xviii. 40. *divya*: i. 14; iv. 9; viii. 8, 10; ix. 20; x. 12, 16, 19, 40; xi. 5, 8, 10, 11, 15. *deva*: iii. 11, 12; vii. 23; ix. 20, 25; x. 2, 14, 22; xi. 11, 14, 15, 44, 45, 52; xvii. 4, 14; xviii. 40. *devatā*: iv. 12; vii. 20; ix. 23. *deva-deva*: x. 15; xi. 13. *devarṣi*: x. 13, 26. *devavara*: xi. 31. *deveśa*: xi. 25, 37, 45. *daiva* (N): xviii. 14. (A): iv. 25; vii. 14; ix. 13; xvi. 3, 5, 6.

DEHA

Body. *deha*: ii. 13, 18, 30; iv. 9; viii. 2, 4, 13; xi. 7, 15; xiii. 22, 32; xiv. 5, 11, 20; xv. 14; xvi. 18. *dehabhrit*: viii. 4; xiv. 14; xviii. 11. *dehavat*: xii. 5. *dehin*: ii. 13, 22, 30, 59; iii. 40; v. 13; xiv. 5, 7, 8, 20; xvii. 2. *paurvadehika*: vi. 43.

DOṢA (√duṣ)

Fault. *duṣṭa*: i. 41. *doṣa*: i. 38, 39, 43; ii. 7; xiii. 8; xv. 5; xviii. 48. *doṣavat*: xviii. 3. *nir-doṣa*: v. 19. *praduṣ*: i. 41. *sadoṣa*: xviii. 48.

DVANDVA

Pair of opposites. *dvandva*: xv. 5. *dvandvamoha*: vi. 27; vii. 27, 28; *dvandvātita*: iv. 22. *nirdvandva*: ii. 45; v. 3.

Pair in compound. *dvandva*: x. 33.

DVEṢA (√dviṣ)

Hatred. *advēṣṭri*: xii. 13. *dviṣ*:

ii. 57; v. 3; xii. 17; xiv. 22; xvi. 19; xviii. 10. *dveṣa*: ii. 64; iii. 34; vii. 27; xiii. 6; xviii. 23, 51. *āveṣya*: vi. 9; ix. 29. *pradvīṣ*: xvi. 18.

DHARMA

Caste-duty. *adharma*: i. 40, 41. *kuladharma*: i. 40, 43, 44. *jātidharma*: i. 43. *dharma*: i. 40. *paradharma*: iii. 35; xviii. 47. *svādharma*: ii. 31, 33; iii. 35; xviii. 47.

Righteousness, Duty. *adharma*: iv. 7; xviii. 31, 32. *dharma*: ii. 7; iv. 7, 8; vii. 11; xi. 18; xiv. 27; xviii. 31, 32, 34, 66. *dharmaśetra*: i. 1. *dharma-tman*: ix. 31. *dharma*: ii. 31, 33; ix. 2; xii. 20; xviii. 70.

Rule, Law. *trayīdharma*: ix. 21. *dharma*: ii. 40; ix. 3.

Nature, Quality. *sādharmya*: xiv. 2.

DHYĀNA (√dhyā)

Meditation. *dhyā*: xii. 6. *dhyāna*: ii. 62; xii. 12; xiii. 24. *dhyānayoga*: xviii. 52.

NARAKA

Hell. *naraka*: i. 42, 44; xvi. 16, 21.

NĀŚA (√naś)

Destruction. *anāśin*: ii. 18. *avināśyat*: xiii. 27. *avināśin*: ii. 17, 21. *naś*: v. 16; vi. 38; viii. 20; x. 11. *naśta*: i. 40; iii. 32; iv. 2; xvi. 9; xviii. 73. *nāśa*: ii. 40, 63; xi. 29; *nāśana*: iii. 41; xvi. 21. *pranaś*: i. 40; ii. 63; vi. 30; ix. 31. *pranaśta*: xviii. 72. *vinaś*: iv. 40; viii. 20; xiii. 27; xviii. 58. *vināśa*: ii. 17; iv. 8; vi. 40.

NIHŚREYASA

Highest Bliss. *niḥśreyasa*: v. 2.

NIGRAHA (√grah)

Restraint. *ātmaavinigraha*: xiii. 7; xvii. 16. *grih*: vi. 25, 35. *durnigraha*: vi. 35. *nigrih*: ix. 19. *nigrihita*: ii. 68. *nigraha*: iii. 33; vi. 34.

NIRMAMA

Disinterested. *nirmama* : ii. 71; iii. 30; xii. 13; xviii. 53.

NIRVĀNA

Calm. *nirvāna* : vi. 15. *brahmanirvāna* : ii. 72; v. 24, 25, 26.

PĀTAKA

Sin. *pātaka* : i. 38.

PĀPA

Sin. *pāpa* (N) : i. 36, 39, 45; ii. 33, 38; iii. 36; iv. 36; v. 10, 15; vii. 28; ix. 20; x. 3; xviii. 66. (A) : iii. 13; vi. 9. *pāpakṛittama* : iv. 36. *pāpayoni* : ix. 32. *pāpman* : iii. 41. *mahāpāpman* : iii. 37.

PITRI

Ancestor. *pitri* : i. 42; ix. 25; x. 29. *pitriṣvata* : ix. 25. Father. *pitri* : i. 26, 34; ix. 17; xi. 43, 44; xiv. 4.

PUNARJANMAN

Rebirth. *punarjanman* : iv. 9; viii. 15, 16.

PURĀNA

Ancient. *purāṇa* : ii. 20; viii. 9; xi. 38; xv. 4. *purātana* : iv. 3.

PURUṢA

Male, Person. *puruṣa* : ii. 15, 21, 60; iii. 4; viii. 4, 8, 10, 22; ix. 3; x. 12; xi. 18, 38; xiii. 19, 20, 21, 22, 23; xv. 4, 16, 17; xvii. 3. *puruṣavyāghra* : xviii. 4. *puruṣottama* : viii. 1; x. 15; xi. 3; xv. 18, 19. *pauruṣa* : iii. 19, 36. *pauruṣa* : vii. 8; xviii. 25.

PRAKRITI

Nature, Not-Self. *prakṛiti* : iii. 5, 27, 29, 33; iv. 6; vii. 4, 5, 20; ix. 7, 8, 10, 12, 13; xi. 51; xiii. 19, 20, 21, 23, 29, 34; xiv. 5; xv. 7; xviii. 40, 59. *prākṛita* : xviii. 28.

PRABHU

Lord. *prabhu* : v. 14; ix. 18, 24; xi. 4; xiv. 21.

PRAMĀNA

Standard. *pramāṇa* : iii. 21; xvi. 24.

Measure, Comprehension. *apramāya* : ii. 18; xi. 17, 42.

PRALAYA (pra-√lī)

Dissolution. *pralaya* : vii. 6; ix. 18; xiv. 2, 14, 15; xvi. 11. *pralī* : viii. 18, 19. *pralīna* : xiv. 15.

PRASĀDA (pra-√sad)

Serenity. *prasannacetā* : ii. 65. *prasannātman* : xviii. 54. *prasāda* : ii. 64, 65; xvii. 16; xviii. 37.

Grace. *prasād* : xi. 25, 31, 44, 45. *prasanna* : xi. 47. *prasāda* : xviii. 56, 58, 62, 73, 75.

PRĀNA (√an)

Life. *prāna* : i. 33. *prāṇin* : xv. 14. *madgataprāna* : x. 9.

Breath. *apāna* : iv. 29; v. 27; xv. 14. *prāna* : iv. 29, 30; v. 27; viii. 10, 12; xv. 14. *prānakarman* : iv. 27. *prāṇāyāma* : iv. 29. *prāṇendriyakriyā* : xviii. 33.

BANDHA (√bandh)

Bondage. *anubandha* : xviii. 25, 39. *anubandhin* : xv. 2. *karmabandha* : ii. 39. *karmabandhana* : iii. 9; ix. 28. *mbandh* : iv. 22, 41; v. 12; ix. 9; xiv. 5, 7, 8; xviii. 17, 60. *nibandha* : xvi. 5. *bandh* : iv. 14; xiv. 6; xvi. 12. *bandha* : ii. 51; v. 3; xviii. 30.

BALA

Strength. *daurbalya* : ii. 3. *bala* : i. 10; iii. 36; vii. 11; viii. 10; xvi. 18; xvii. 5, 8; xviii. 53. *balavat* : vi. 34; vii. 11, xvi. 14.

BUDDHI (√budh)

Reason, Discernment. *akṛita-buddhitva* : xviii. 16. *abuddhi* : vii. 24. *alpabuddhi* : xvi. 9. *asaktabuddhi* : xviii. 49. *tadbuddhi* : v. 17. *durabuddhi* : i. 23. *nibudh* : i. 7; xviii. 13, 50; *buddhi* : ii. 41, 44, 49, 52, 53, 63, 65, 66; iii. 1, 2, 26, 40, 42, 43; v. 11, 28; vi. 21, 25, 43; vii. 4, 10; viii. 7; x. 4; xii. 8, 14; xiii. 5; xviii. 17, 29, 30,

31, 32, 37, 51. *buddhmat*: iv. 18; vii. 10; xv. 20. *buddhi-yukta*: ii. 50, 51. *buddhiyoga*: ii. 49; x. 10; xviii. 57. *budh*: iii. 43; iv. 17; x. 9; xv. 20. *budha*: iv. 19; v. 22; x. 8. *sambuddhi*: vi. 9; xii. 4. *sthirabuddhi*: v. 20.

Idea, Doctrine. *buddhi*: ii. 39.

BRAHMAN

Sacred Learning. *brahmakarmān*: xviii. 42. *brāhmaṇa*: ii. 46, v. 18; ix. 33; xvii. 23; xviii. 41.

Sacred Scripture. *śabdabrahman*: vi. 44.

Religious life, Chastity. *brahmācārya*: viii. 11; xvii. 14. *brahmācārivrata*: vi. 14.

Not-Self. *brahman*: iii. 15; v. 10; xiv. 3, 4.

The Absolute. *brahmakarmān*: iv. 24. *brahman*: iii. 15; iv. 24, 25, 31, 32; v. 6, 19, 20, 21, 24; vi. 27, 28, 38; vii. 29; viii. 1, 3, 13, 24; x. 12; xiii. 4, 12, 30; xiv. 26, 27; xvii. 23, 24; xviii. 50, 53, 54. *brahmanirvāṇa*: ii. 72; v. 24, 25, 26. *brāhma*: ii. 72.

Brahmā. *brahman*: viii. 16, 17; xi. 15, 37.

BHAKTI (√bhaj)

Devotion. *ananyabhāj*: ix. 30. *abhakta*: xviii. 67. *ekabhakti*: vii. 17. *bhakta*: iv. 3; vii. 21, 23; ix. 23, 31, 33, 34; xi. 55; xii. 1, 14, 16, 20; xiii. 18; xviii. 65, 68. *bhakti*: viii. 10, 22; ix. 14, 26, 29; xi. 54; xiii. 10; xviii. 54, 55, 68. *bhaktimat*: xii. 17, 19. *bhaktiyoga*: xiv. 26. *bhāj*: vi. 31, 47; vii. 16, 28; ix. 13, 29, 30, 33; x. 8, 10; xv. 19.

Favour. *bhāj*: iv. 11.

BHAYA (√bhī)

Fear. *abhaya*: x. 4; xvi. 1; xviii. 30. *bhaya*: ii. 35, 40, 56; iv. 10; v. 28; x. 4; xi. 45; xii. 15; xviii. 8, 30, 35. *bhayānaka*: xi. 27. *bhayāvaha*: iii. 35. *bhīta*: xi. 21, 36, 50. *bhītabhīta*: xi. 35. *bhīmakarmān*:

i. 15. *vigatabhī*: vi. 14. *vyape-tabhī*: xi. 49.

BHĀVA

Being, Nature. *abhāva*: ii. 16; x. 4. *bhāva*: ii. 16; vii. 15, 24; viii. 3, 4, 6, 20; ix. 11; x. 11; xi. 49; xiii. 30; xv. 19; xvii. 16, 26; xviii. 17, 20, 21, 43, 62. *madbhāva*: iv. 10; viii. 5; x. 6; xiii. 18; xiv. 19: *svabhāva*: ii. 7; v. 14; viii. 3; xvii. 2; xviii. 41, 42, 43, 44, 47, 60.

State, Mode. *bhāvā*: vii. 12, 13; x. 5, 17.

Affection. *bhāva*: x. 8.

BHŪTA

Element. *adhibhūta*: vii. 30; viii. 1, 4. *bhūta*: x. 22; xv. 16. *mahābhūta*: xiii. 5.

Being, Individual. *bhūta*: ii. 28, 30, 34, 69; iii. 14, 18, 33; iv. 6, 35; v. 7, 25, 29; vi. 29, 31; vii. 6, 9, 10, 11, 26, 27; viii. 3, 19, 20, 22; ix. 4, 5, 6, 7, 8, 11, 13, 29; x. 5, 15, 20, 39; xi. 2, 15, 55; xii. 4, 13; xiii. 15, 16, 27, 30, 34; xiv. 3; xv. 13; xvi. 2, 6; xvii. 6; xviii. 20, 21, 46, 54, 61.

Becoming. *jīvaabhūta*: vii. 5; xv. 7. *brahmabhūta*: v. 24; vi. 27; xviii. 54. *brahmabhūta*: xiv. 26; xviii. 53. *bhūta*: v. 7.

Ghost. *bhūta*: ix. 25; xvii. 4.

MANAS

Mind. *āsaktamanas*: vii. 1. *cali-tamānasa*: vi. 37. *niyatamānasa*: vi. 15. *praśāntamanas*: vi. 27. *prīṭamanas*: xi. 49. *manas*: i. 30; ii. 55, 56, 60, 67; iii. 6, 7, 40, 42; v. 11, 13, 19, 28; vi. 12, 14, 24, 25, 26, 34, 35; vii. 4; viii. 7, 10, 12; ix. 13; x. 22; xi. 45; xii. 2, 8, 14; xv. 7, 9; xvii. 11, 16; xviii. 15, 33. *manmanas*: ix. 34; xviii. 65. *mānasa* (N): i. 47; xviii. 52. (A): x. 6; xvii. 16.

MĀYĀ

Delusion. *ātmanāyā*: iv. 6. *māyā*: vii. 14, 15; xviii. 61. *yogamāyā*: vii. 25.

MUKTI, MOKṢA (✓muc)

Liberation. *nirmukta*: vii. 28.
pramuc:- v. 3; x. 3. *mukta*:
 iii. 9; iv. 23; v. 28; xii. 15;
 xviii. 26, 40, 71. *muc*:- iii. 13,
 31; iv. 16; vii. 5; ix. 1, 28;
 xviii. 66. *mumukṣu*: iv. 15.
mokṣa:- v. 28. vii. 29; xiii. 34;
 xvii. 25; xviii. 30. *vimirmukta*:
 ii. 51. *vimukta*: ix. 28; xiv.
 20; xv. 5; xvi. 22. *vimuc*:- iv.
 32; xviii. 35, 58. *vimokṣa*: xvi.
 5. *vimokṣaṇa*: v. 28.

MRITYU (✓mri)

Death, Mortality. *amrita*: ix.
 19; xiv. 20, 27. *amritatva*: ii.
 15. *marana*: ii. 34; vii. 29.
martya: ix. 21; x. 3. *mri*:-
 ii. 20. *mrita*: ii. 26, 27. *mri*-
tyu: ii. 27; ix. 3, 19; x. 34;
 xii. 7; xiii. 8, 25; xiv. 20.
 Ambrosia, Immortal food: *amri*-
ta: iv. 31, x. 18, 27; xii. 20;
 xiii. 12; xviii. 37, 38.

MOHA (✓muh)

Delusion, Folly. *amūḍha*: xv. 5.
asamūḍha: v. 20; x. 3; xv.
 19. *asāmmoha*: x. 4. *muh*:-
 ii. 13; iii. 2; v. 15; viii. 27.
mūḍha: vii. 15, 25; ix. 11;
 xiv. 15; xvi. 20; xvii. 19.
moha: ii. 52; iv. 35; vii. 27,
 28; xi. 1; xiv. 13, 17, 22; xv.
 5; xvi. 10, 16; xviii. 7, 23, 60,
 73. *mohana*: xiv. 8; xviii. 39.
mohita: iv. 16; vii. 13. *mohin*:
 ix. 12. *vimuh*:- ii. 72; iii. 40.
vimūḍha: iii. 6, 27, 32; vi. 38,
 xi. 49; xv. 10. *vimohita*: xvi.
 15. *samūḍha*: ii. 7; iii. 29.
sāmmoha: ii. 63; vii. 27;
 xviii. 72.

YAJÑA (✓yaj)

Sacrifice. *adhiyajña*: vii. 30;
 viii. 2, 4. *ayajña*: iv. 31. *ījyā*:
 xi. 53. *japayajña*: x. 25. *jñā*-
nayajña: iv. 33; ix. 15; xviii.
 70. *tapoyajña*: iv. 28. *devayaj*:
 vii. 23. *dravyayajña*: iv. 28.
nāmāyajña: xvi. 17. *madyājñin*:
 ix. 25, 35; xviii. 65. *yaj*: iv.
 12; ix. 15, 20, 23; xvi. 15, 17;
 xvii. 1, 4, 11, 12; xviii. 70.

yajña: iii. 9, 10, 12, 13, 14, 15;
 iv. 23, 25, 30, 31, 32, 33; v.
 29; viii. 28; ix. 16, 20, 24; x.
 25; xi. 48; xvi. 1; xvii. 7, 11,
 12, 13, 23, 24, 25, 27; xviii. 3,
 5. *yogayajña*: iv. 28. *svādhāya*-
jñānayajña: iv. 28.

YOGA (✓yuj)

Control, Restraint. *abhyukta*:
 ix. 22. *ayukta*: ii. 66; v. 12;
 xviii. 28. *ayogataḥ*: v. 6. *yukta*:
 ii. 39, 50, 51, 61, iii. 26; iv.
 18; v. 6, 7, 8, 12, 21, 23; vi.
 8, 14, 17, 18, 29, 47; vii. 17,
 18, 22, 30; viii. 8, 10, 14, 27;
 ix. 14, 28; x. 10; xii. 1, 2;
 xvii. 17; xviii. 51. *yoga*: ii.
 39, 48, 50, 53; iv. 1, 2, 3, 28,
 38, 41, 42; v. 1, 4, 5, 6, 7; vi.
 2, 3, 4, 12, 16, 17, 19, 20, 23,
 29, 33, 36, 37, 41, 44; vii. 1;
 viii. 10, 12, 27; ix. 28; x. 7;
 xii. 1, 6, 11; xiii. 10; xvii. 33,
 75. *yogin*: iii. 3; iv. 25; v. 11,
 24; vi. 1, 2, 8, 10, 15, 19, 27,
 28, 31, 32, 42, 45, 46, 47; viii.
 14, 23, 25, 27, 28; x. 17; xii.
 14; xv. 11.

Method. *abhyāsayoga*: viii. 8;
 xii. 9; *ātmasaṁyamayoga*: iv.
 27. *karmayoga*: iii. 3, 7; v. 2;
 xiii. 24; *jñānayoga*: iii. 3;
 xvi. 1. *dhyānayoga*: xviii. 52.
buddhiyoga: ii. 49; x. 10;
 xviii. 57. *bhaktiyoga*: xiv. 26.
sāṁkhyayoga: xiii. 24.

Ascetic of the Yoga School.
yoga: v. 5.

Contemplation. *yoga*: v. 21.

Divine Power. *mahāyogeshvara*:
 xi. 9. *yoga*: ix. 5; x. 7, 18;
 xi. 8, 47. *yogamāyā*: vii. 25.
yogeshvara: xi. 4; xviii. 75, 78.

Union. *yukta*: i. 14. *yuj*:- x. 7.
viyukta: ii. 64; v. 26. *viyoga*:
 vi. 23. *saṁyukta*: xvii. 5.
saṁyoga: v. 14; vi. 23, 43;
 xiii. 26; xviii. 38. *saṁāyukta*:
 xv. 14.

Practise, Engage in, Devote.
yuj:- ii. 38, 50; vi. 10, 12, 15,
 19, 23, 28; vii. 1; ix. 34.

Engage in, Compel. *nyuj*:- iii.
 1, 36; xviii. 59. *prayukta*: iii.
 36.

Apply. *prayuj-*: xvii. 26. *yuj* : xvii. 26.
Acquisition. *yogakṣema*: ii. 45; ix. 22.

RAJAS

Strand of Energy. *rajas*: iii. 37; xiv. 5, 7, 9, 10, 12, 15, 16, 17; xvii. 1. *rājasa*: vii. 12; xiv. 18; xvii. 2, 4, 9, 12, 18, 21; xviii. 8, 21, 24, 27, 31, 34, 38. *sāntarajas*: vi. 27.

RĀGA (✓rañj)

Passionate Affection. *anurañj-*: xi. 36. *rāga*: ii. 56, 64; iii. 34; iv. 10; vii. 11; viii. 11; xvii. 5; xviii. 23, 51. *rāgātma*: xiv. 7. *rāgin*: xviii. 27. *vai-rāgya*: vi. 35; xiii. 8; xviii. 52.

LOKA

World. *trailokya*: i. 35. *loka*: ii. 5; iii. 3, 9, 21, 22, 24; iv. 12, 31, 40; v. 14, 29; vi. 41, 42; vii. 25; viii. 16; ix. 20, 21, 23; x. 3, 6, 16; xi. 23, 28, 29, 30, 32, 43, 48; xii. 15; xiii. 13, 33; xiv. 14; xv. 2, 7, 16, 18; xvi. 6; xviii. 17, 71. *lokatraya*: xi. 20, 43; xv. 17. *lokasamgraha*: iii. 20, 25.

LOBHA (✓lubh)

Greed. *lubha*: xviii. 27. *lobha*: i. 38, 45; xiv. 12, 17; xvi. 21.

VARṆA

Caste Order. *cāturvarṇya*: iv. 13. *varṇasamkara*: i. 41, 43. Colour. *ādityavarṇa*: viii. 9; xi. 5, 24.

VIKĀRA

Change. *avikārya*: ii. 25. *nirvikāra*: xviii. 26. *vikāra*: xiii. 19. *vikārin*: xiii. 3. *savikāra*: xiii. 6.

VIDYĀ (✓vid)

Knowledge. *adhyātmavidyā*: x. 32. *avideat*: iii. 25. *rājavidyā*: ix. 2. *vid-*: ii. 6, 17, 19, 21, 25, 29; iii. 15, 32, 37; iv. 2, 5, 9, 13, 32, 34; vi. 2, 21, 23; vii. 3, 5, 10, 12, 26, 29, 30;

viii. 17, 28; x. 2, 3, 7, 14, 15, 17, 24, 27; xiii. 1, 2, 19, 23, 26, 34; xiv. 7, 8, 11, 19; xv. 1, 12; xvi. 7; xvii. 6, 12; xviii. 1, 2, 20, 21, 30. *-vid*: iii. 28, 29; iv. 30; v. 8, 20; viii. 11, 17, 24; xii. 1; xiii. 1; xiv. 14; xv. 1, 15, 19. *viditātman*: v. 26. *vidyā*: v. 18; x. 32. *vidvat*: iii. 25, 26. *vettri*: xi. 38. *veditavya*: xi. 18. *vedya*: ix. 17; xi. 38; xv. 15.

VIBHU (vi-✓bhū)

Of Pervading Power. *vibhu*: v. 15; x. 12. *vibhūti*: x. 7, 16, 18, 19, 40. *vibhūtimat*: x. 41.

VISAYA

Object of Sense. *viśaya*: ii. 59, 62, 64; iv. 26; xv. 2, 9; xviii. 38, 51. Subject, Province. *viśaya*: ii. 45.

VEDA (✓vid)

The Veda. *ṛig(veda)*: ix. 17. *trai-vidya*: ix. 20. *yajur(veda)*: ix. 17. *veda*: ii. 42, 45, 46; vii. 8; viii. 11, 28; x. 22; xi. 43, 53; xv. 1, 15, 18; xvii. 23. *sāma(veda)*: ix. 17; x. 22, 35. Upaniṣads. *vedānta*: xv. 15.

VYAKTA

Manifest, Developed. *avyakta*: ii. 25, 28; vii. 24; viii. 18, 20, 21; xii. 1, 3, 5; xiii. 5. *avyaktamūrti*: ix. 4. *vyakta*: ii. 28. *vyakti* (abstract): vii. 24; x. 14. (concrete): viii. 18.

ŚARĪRA

Body. *śarīra*: i. 29; ii. 20, 22; iii. 8; v. 23; xi. 13; xiii. 1, 31; xv. 8; xvii. 6; xviii. 15. *śarīrin*: ii. 18. *śārīra*: iv. 21; xvii. 14.

ŚĀNTI (✓śam)

Peace, Quietude. *aśama*: xiv. 12. *śānta*: ii. 66. *praśānta*: vi. 7, 14, 27. *śama*: vi. 3; x. 4; xi. 24; xviii. 42. *śānta*: vi. 27; xviii. 53. *Śānti*: ii. 66, 70, 71; iv. 39; v. 12, 29; vi. 15; ix. 31; xii. 12; xvi. 2; xviii. 62.

ŚĀŚVATA

Eternal. *śāśvata* : viii. 15. *śāśvata* : i. 43; ii. 20; vi. 41; viii. 26; ix. 31; x. 12; xi. 18; xiv. 27; xviii. 56, 62.

ŚRADDHĀ

Faith. *śraddadhāna* : iv. 40; ix. 3. *śraddadhā* : xvii. 28. *śraddadhāna* : xii. 20. *śraddha* : xvii. 3. *śraddhā* : vi. 37; vii. 21, 22; ix. 23; xii. 2; xvii. 1, 2, 3, 13, 17. *śraddhāmaya* : xvii. 3. *śraddhāvat* : iii. 31; iv. 39; vi. 47; xviii. 71.

SAMNYĀSA (sam-ni-√as)

Renunciation. *nyāsa* : xviii. 2. *saṁnyas* : iii. 30; iv. 41; v. 13; vi. 2; xii. 6; xviii. 57. *saṁnyāsana* : iii. 4. *saṁnyāsa* : v. 1, 2, 6; vi. 2; ix. 28; xviii. 1, 2, 7, 49. *saṁnyāsin* : v. 3; vi. 1, 4; xviii. 12.

SAMYAMA (sam-√yam)

Restraint, Regulation. *ayati* : vi. 37. *asamyatātman* : vi. 36. *ātma-samyamayoga* : iv. 27. *udṛyata* : i. 45; xi. 10. *udṛyam* : i. 20. *niyata* : i. 44; iii. 8; iv. 30; vi. 15; vii. 20; viii. 2; xviii. 7, 9, 23, 47. *niyam* : iii. 7, 41; vi. 26; xviii. 51. *niyama* : vii. 20. *prayata* : ix. 26. *yata* : iv. 21; v. 25, 26, 28; vi. 10, 12, 19; xii. 14; xviii. 52. *yat-ātmavat* : xii. 11. *yati* : iv. 28; v. 26; viii. 11. *viniyata* : vi. 18. *viniyam* : vi. 24. *saṁniyam* : xii. 4. *saṁnyata* : iv. 39. *saṁnyam* : ii. 61; iii. 6; vi. 14; viii. 12; x. 29. *saṁnyama* : iv. 26. *saṁnyamin* : ii. 69. *saṁnyadyama* : i. 22.

SAMŚAYA

Doubt. *asaṁśaya* : vi. 35; vii. 1; viii. 7; xviii. 68. *saṁśaya* : iv. 41, 42; vi. 39; viii. 5; x. 7; xii. 8; xviii. 10. *saṁśayātman* : iv. 40.

SAṅGA (√sañj-or sajj)

Attachment. *anusañj* : vi. 4; xviii. 10. *asakta* : iii. 7, 19, 25; v. 21; ix. 9; xiii. 14; xviii.

49. *asakti* : xiii. 9. *asaṅga* : xv. 3. *āsakta* : vii. 1; xii. 5. *āsaṅga* : iv. 20; xiv. 7. *karma-saṅgin* : iii. 26; xiv. 15. *prasakta* : ii. 44; xvi. 16. *prasaṅga* : xviii. 34. *sakta* : iii. 25; v. 12; xviii. 22. *saṅga* : ii. 47, 48, 62; iii. 9; iv. 23; v. 10, 11; xi. 55; xii. 18; xiii. 21; xiv. 6, 7; xv. 5; xviii. 6, 9, 23, 26. *sañj* : iii. 28, 29.

SAT

Being, Truth, Goodness. *asat* : ii. 16; ix. 19; xi. 37; xiii. 12, 21; xvi. 10; xvii. 28. *sat* : ii. 16; ix. 19; xi. 37; xiii. 12, 21; xvii. 23, 26, 27. *sadbhāva* : xvii. 26.

SATTVĀ

Being. *sattva* : x. 41; xiii. 26; xviii. 40.

Vitality. *sattva* : xvii. 8

Nature, Mind. *sattva* : xvi. 1; xvii. 3.

Goodness, Truth. *sattva* : ii. 45; x. 36. *sattvatat* : x. 36.

Strand of Purity. *sattva* : xiv. 5, 6, 9, 10, 11, 14, 17, 18; xvii. 1; xviii. 10. *sāttvika* : vii. 12; xiv. 16; xvii. 2, 4, 8, 11, 17, 20; xviii. 9, 20, 23, 26, 30, 33, 37.

SANĀTANA

From Everlasting. *sanātana* : i. 40; ii. 24; iv. 31; vii. 10; viii. 20; xi. 18; xv. 7.

SAMA

Equal, Same. *sama* : i. 4; ii. 15, 38; v. 19; vi. 8, 32; ix. 29; xi. 43; xii. 13, 18; xiii. 27, 28; xiv. 24; xviii. 54. *samadarsana* : vi. 29. *samadarsin* : v. 18. *sama-buddhi* : vi. 9; xii. 4. *sāmya* : v. 19; vi. 33

Even. *sama* : v. 27; vi. 13. *sama-cittatva* : xiii. 9.

Even-minded. *sama* : ii. 48; iv. 22. *amatā* : x. 5. *śamatva* : ii. 48.

SAMĀDHI (sam-ā-√dhā)

Contemplation. *samādhā* : vi. 7; xii. 9; xvii. 11. *samādhi* : ii. 44, 53, 54. *samādhin* : iv. 24.

SARVAGATA

All-pervading. *sarvagata* : ii. 24;
iii. 15; xiii. 32. *sarvatraga* :
ix. 6; xii. 3.

SĀMĀKHYA

Enumeration. *guṇasāmkhyāna* :
xviii. 19.

The Sāmkhya School. *sāmkhya* :
ii. 39; v. 4, 5.

Of the Sāmkhya School. *sāmkhya* :
xiii. 24; xviii. 13.

Ascetic of the Sāmkhya School.
sāmkhya : iii. 3; v. 5.

SIDDHI (✓sidh)

Success. *asiddhi* : ii. 48; iv. 22;
xviii. 26. *prasidh-* : iii. 8.
siddha : xvi. 14. *siddhi* : ii. 48;
iv. 12, 22; xviii. 13, 26.

Perfection. *sāmsiddha* : iv. 38;
vi. 45. *sāmsiddhi* : iii. 20; vi.
37, 43; viii. 15; xviii. 45.

siddha : vii. 3; x. 26; xi. 21,
22, 36. *siddhi* : iii. 4; vii. 3;
xii. 10; xiv. 1; xvi. 23; xviii.
45, 46, 49, 50.

SUKHA

Pleasure. *antahsukha* : v. 24.
asukha : ix. 33. *sukha* : i. 32,
33, 45; ii. 14, 15, 38, 56, 66;
iv. 40; v. 3, 13, 21; vi. 7, 21,
27, 28, 32; x. 4; xii. 13, 18;
xiii. 6, 20; xiv. 6, 9, 24, 27;
xv. 5; xvi. 23; xvii. 8; xviii.
36, 37, 38, 39. *sukhin* : i. 37;
ii. 32; v. 23; xvi. 14. *susukha* :
ix. 2.

STHĀNU

Stable. *sthānu* : ii. 24.

SVARGA

Heaven. *asvargya* : ii. 2. *svarga* :
ii. 32, 37, 43; ix. 21. *svargati* :
ix. 20.

SUBJECT INDEX TO THE BHAGAVADGĪTĀ

Abandonment: of attachment, ii. 48.
 of fruit of work; *see* Work.
 of good and ill, xii. 17.
 of sense-objects, xviii. 51.
 of all works on Kṛiṣṇa, iii. 30.
 a quality of divine character, xvi. 2.
 followed by peace, xii. 12.
 and the Strands, xviii. 4, 7-9.
 and renunciation, xviii. 2-12, 48.
See also Renunciation.
 Absolute: as Kṛiṣṇa, x. 12; xi. 18, 37; xiv. 27.
 and Essential Self, viii. 3.
 as OM; viii. 13.
 calm of; *see* Liberation.
 state of, ii. 72.
 coming to, abiding in, contact with; *see* Liberation.
 contemplation of, v. 21.
 worship of, xii. 1, 3-5.
 threefold designation of, xvii. 28.
 knowledge of; *see* Knowledge.
 verses about, xiii. 4.
 path to, vi. 38.
 and sacrifice, iii. 15; iv. 24, 25.
 students of, xvii. 24.
 as light, xiii. 17.
 as supporter, xiii. 16.
 as devourer, xiii. 16.
 as begetter, xiii. 16.
 as knowledge, xiii. 17.
 transcendent, ii. 59; iii. 19; v. 16; vi. 7; viii. 3, 20; x. 12; xiii. 12, 13-16.
 all-pervading, iii. 15; xii. 3; xiii. 13-17.
 imperishable, viii. 3, 11, 20, 21; xii. 1, 3.
 unmanifest, viii. 20, 21; xii. 1, 3, 5.
 from everlasting, iv. 31; viii. 20; xiii. 12.
 without fault, v. 19.

equal in all, v. 19.
 immutable, xii. 3.
 inconceivable, xii. 3; xiii. 15.
 indefinable, xii. 3.
 neither being nor not-being, xiii. 12.
 Action: *see* Work.
 Āditya: x. 21; xi. 6, 22.
 Agent: *see* Worker.
 Agni: x. 23; xi. 39.
 Vaiśvānara, xv. 14.
 Almsgiving: as an offering to Kṛiṣṇa, ix. 27.
 as a sacrifice, iv. 28.
 Kṛiṣṇa dispenses spirit of, x. 5.
 ineffective towards vision of Kṛiṣṇa's Form, xi. 48, 53.
 not to be abandoned, xvii. 5.
 ascetic transcends fruit of, viii. 28.
 a quality of divine character, xvi. 1.
 purifies, xviii. 5.
 a Kṣatriya's duty, xviii. 43.
 and the Strands, xvii. 7, 20-22.
 and devilish men, xvi. 15.
 and OM TAT SAT', xvii. 24-28.
 Ancestors: *see* Fathers.
 Anger: *see* Wrath.
 Arjuna: compassion and despair of, i. 28 ff., 47; ii. 1-3, 7, 10.
 unwilling to fight, i. 35 ff.; ii. 4-9.
 bound to fight, xviii. 59, 60.
 agrees to fight, xviii. 73.
 relation to Kṛiṣṇa of, ii. 7; iv. 3; ix. 1; x. 1; xviii. 64, 65.
 praises Kṛiṣṇa, x. 12-15; xi. 36-46.
 asks Kṛiṣṇa to show his Form, xi. 1-4.
 describes Kṛiṣṇa's Form, xi. 15-30.
 questions Kṛiṣṇa, ii. 7, 54; iii. 1, 2, 36; iv. 4; v. 1; vi. 33, 34, 37-39; viii. 1, 2; x. 12-18; xi.

- 31; xii. 1; xiv. 21; xvii. 1; xviii. 1.
- Aryaman : x. 29
- Ascetic : member of a school, iii. 3; v. 5.
- abides in Kṛiṣṇa, vi. 31.
- accessibility of Kṛiṣṇa to, viii. 14.
- Kṛiṣṇa as, x. 17,
- wins release, v. 24; vi. 28, 45.
- ascetic practices of, vi. 10-15.
- exceeding joy of, vi. 27.
- sympathy of, vi. 32.
- as impartial, vi. 8.
- compared to a steady flame, vi. 19.
- rebirth in family of, vi. 42.
- balance of work, knowledge, austerity, and devotion in, vi. 46, 47.
- times of death of, viii. 23-28.
- Lord beheld in self by, xv. 11.
- and sacrifice, iv. 25.
- and renunciation, vi. 1, 2.
- See also Control, Controlled.
- Āsvin : xi. 6, 22.
- Attachment : cause of, ii. 62; iii. 29.
- the cause of Energy, xiv. 7.
- begets desire, ii. 62.
- as a binding influence, xiii. 21; xiv. 6-9.
- not to inaction, ii. 47.
- not in the Absolute, xiii. 14.
- of the Person to the Strands, xiii. 21.
- of the mind to Kṛiṣṇa, vii. 1.
- and constancy, xviii. 34.
- freedom from, ii. 48; iii. 7, 9, 19, 25, 28; iv. 20, 23; v. 10-12; vi. 4; x. 55; xii. 18; xiii. 9; xv. 3, 5; xviii. 23, 26, 49.
- Austerity : as Kṛiṣṇa, vii. 9.
- as an offering to Kṛiṣṇa, ix. 27.
- as a sacrifice, iv. 28.
- Kṛiṣṇa dispenses spirit of, x. 5.
- ineffective towards vision of Kṛiṣṇa's Form, xi. 48, 53.
- not to be abandoned, xviii. 5.
- ascetic transcends fruit of, viii. 28.
- a quality of divine character, xvi. 1.
- purifies, xviii. 5.
- a Brāhmaṇa's duty, xviii. 42.
- affects Kṛiṣṇa, v. 29.
- included in Control, vi. 46.
- of body, xvii. 14.
- of speech, xvii. 15.
- of mind, xvii. 16.
- as practised by devilish men, xvii. 5, 6.
- requisite for hearing Gītā teaching, xviii. 67.
- and OM TAT SAT, xvii. 24-28.
- Balance : as a definition of *yoga*, ii. 48.
- of judgement, xii. 4.
- in various circumstances, ii. 57; xiii. 9.
- dispensed by Kṛiṣṇa, x. 5.
- See also Equality.
- Being and not-being : respectively of Self and body, ii. 16.
- both of Kṛiṣṇa, ix. 19; xi. 37.
- neither of the Absolute, xiii. 12.
- dispensed by Kṛiṣṇa, x. 4.
- Body : of Kṛiṣṇa, viii. 2, 4; xi. 13, 15.
- austerity of, xvii. 14.
- control of, vi. 13; xviii. 52.
- support of, iii. 8.
- distress of, xviii. 8.
- abandonment of, iv. 9; v. viii. 5, 6, 13.
- as not-Self, xiii. 1.
- as a means of work, v. 11; xviii. 15.
- as abode of embodied Self, xiii. 22; xv. 8; xvii. 6; and see Self.
- as abode of Vaiśvānara fire, xv. 14.
- distinguished from Self, ii. 11-25.
- unreal, ii. 16.
- impermanent, ii. 18.
- destructible, ii. 20.
- Bondage : of birth, ii. 51.
- as the Great Fear, ii. 40.
- caused by work; see Work.
- caused by the Strands, xiv. 5-8.
- known by Pure reason, xviii. 30.
- won by devilish men, xvi. 5.
- freedom from, xviii. 17; and see Liberation.
- Brahmā : viii. 16, 17; xi. 15, 37.
- Brahman : see Absolute.
- Breath : control of, iv. 27, 29, 30; v. 27; viii. 10, 12; xviii. 33.
- Kṛiṣṇa, as Vaiśvānara fire, in union with, xv. 14.
- Bṛihaspati : x. 24.

- Calumny: of Kṛiṣṇa, iii. 31, 32; ix. 11; xviii. 67, 71.
- Caste: created by Kṛiṣṇa, iv. 13. confusion of, i. 39-44. way of devotion open to every, ix. 32, 33.
- Caste-duty: of the four castes, xviii. 41-44. of a Kṣatriya; ii. 7, 31-38; xviii. 60. attachment to, xviii. 34, 45, 46. own, better than another's, iii. 35; xviii. 47. not to be abandoned, xviii. 48. true abandonment of, xviii. 66.
- Charity: *see* Almsgiving.
- Constant practice: recommended, viii. 27; xii. 9, 10. leads to the Person, viii. 8. restrains the mind, vi. 35. inferior to knowledge, xii. 12. carries on ascetic in new life, vi. 44.
- Constituents: *see* Strands.
- Contemplation: of the Absolute, v. 21. of the Highest, vi. 7. of sacrifice as the Absolute, iv. 24. of nothing at all, vi. 25. unfitness for, ii. 44. characteristics of one who abides in, ii. 54-71. leads to attainment, ii. 53.
- Control: system of, ii. 39; iv. 1-3; v. 1, 4, 5; xviii. 75. various methods of; *see* Method. defined as skill in works, ii. 50. defined as balance, ii. 48; vi. 33. leads to release, v. 6; vi. 15. scaling the heights of, vi. 3, 4. ascetic practices conducive to, vi. 10-15. moderation in, vi. 16-18. as disunion from union with pain, vi. 23. failure in, vi. 37, 41. desire to know, vi. 44. at time of death, viii. 10, 12. lack of; *see* Uncontrolled. attained by the enlightened, ii. 53. difficulty of, vi. 33-36. sacrifice with, iv. 28. and work, iii. 26; iv. 18, 40-46; v. 7, 11; ix. 28. and knowledge, iv. 38, 42; vii. 1, 17, 18, 30; x. 7, 10. and devotion, ii. 61; vi. 14, 47; vii. 1, 17, 18, 22, 30; viii. 10, 14; ix. 14, 22; x. 10; xii. 1, 2, 6, 11, 14; xiii. 10. and renunciation, vi. 1, 2; ix. 28. and austerity, xvi. 17. *See also* Ascetic, Controlled.
- Controlled: description of the, v. 6-29; vi. 1-32, 46, 47. Kṛiṣṇa's favour to, ix. 22. *See also* Control, Ascetic.
- Darkness: *see* Strands.
- Day: auspicious time for death; viii. 24. knowers of night and, viii. 17. Brahmā's night and, viii. 17-19.
- Death: alternates with birth, ii. 26-28. better than dishonour, ii. 34. preferable in one's own duty, iii. 35. attitude at hour of, ii. 72; vii. 30; viii. 2, 5, 6, 10, 13. faultiness of, xiii. 8. auspicious and inauspicious times of, viii. 23-27. as Kṛiṣṇa, ix. 19; x. 34. as deliverance from the body, v. 23; viii. 5, 6, 13. release from, vii. 29; xiv. 20.
- Deathlessness: as Kṛiṣṇa, ix. 19. *See also* Liberation.
- Deity: Essential, vii. 30; viii. 1, 4. *See also* Heavenly Lords.
- Delusion: Kṛiṣṇa's power of, iv. 6; vii. 14, 25-27. the Lord's power of, xviii. 61. causes of, ii. 63; iii. 27, 29; vii. 13, 14, 27, 28; xiv. 8, 13, 17, 22; xviii. 72. influence of, ii. 63; xviii. 60. destroys knowledge, vii. 15. destroyed by knowledge, iv. 35; viii. 27; x. 3. destroyed by devotion, vii. 14. destroyed by Kṛiṣṇa's teaching, xi. 1; xviii. 73. of Self, iii. 40. of the calumnious, iii. 32. a quality of devilish character, xvi. 10, 15, 16, 20. from birth, vii. 27.

- about work and no-work, iv. 16.
 as a thicket, ii. 52.
 in monsters and devils, ix. 12.
 and the Strands, iii. 29; vii. 13,
 14; xviii. 25, 39.
 freedom from, ii. 72; v. 20; vii.
 28; x. 4; xv. 5, 19.
Descent: see Incarnation.
Desire: and Kṛiṣṇa, vii. 11.
Kṛiṣṇa as milch-cow of, x. 28.
 granted by Kṛiṣṇa alone, vii.
 22.
 for fruit of work; *see Work.*
 for release; *see Liberation.*
 to worship deities other than
 Kṛiṣṇa, vii. 20-23.
 caused by Energy, iii. 37.
 caused by attachment, ii. 62.
 as cause of universe, xvi. 8.
 as cause of sin, iii. 37-40.
 as cause of wrath, ii. 62.
 as a modification of not-Self, xiii.
 6.
 as a mark of devilish men, xvi.
 10, 11, 12, 13, 18; xvii. 5.
 part of hell's triple gate, xvi. 21.
 obscures knowledge, iii. 40, 41;
 vii. 20.
 and the Strands, xvii. 11, 12;
 xviii. 35.
 and the mind, ii. 55.
 absence of, checks the mind, vi.
 35; xiii. 8.
 absence of, a mark of the ascetic,
 xviii. 52.
 abandonment of, or freedom
 from, ii. 55, 70, 71; v. 3, 23,
 26, 28; vi. 18, 24, 35; xii. 17;
 xiii. 8; xiv. 22; xv. 5; xvi. 2,
 21, 22, 23; xviii. 49, 53, 54.
Devils: nature of, ix. 12.
 astonished at Kṛiṣṇa's Form, xi.
 22.
Devilish character: description of,
 xvi. 4-20.
 austerities of, xvii. 5, 6.
 and the undevout, vii. 15.
Devotee: see Votary.
Devotion: to Kṛiṣṇa, ii. 61; iii. 31;
 iv. 10; vi. 14, 31, 47; vii. 1,
 28, 29; viii. 7, 10, 14; ix. 13,
 14, 15, 20, 22, 23, 26, 27, 33,
 34; x. 8, 9; xi. 55; xii. 1, 2,
 6, 7, 8, 14, 20; xiii. 10; xv.
 19; xviii. 54, 56, 57, 58, 65, 68.
 to That, v. 17.
 to other deities than Kṛiṣṇa,
 vii. 20-23; ix. 23-25.
 importance of, vi. 47.
 moral effect of, ix. 30-32.
 comprehensiveness of, ix. 32, 33.
 destroys delusion, vii. 14.
 leads to release, vii. 22; ix. 28,
 31; xii. 7.
 leads to the vision of Kṛiṣṇa's
 Form, xi. 54.
 leads to recognition of Kṛiṣṇa,
 xviii. 55.
 requisite for teaching and hear-
 ing of Gītā, xviii. 67, 68.
 and work, ix. 27, 28; xi. 55.
 with knowledge and work, vii. 1,
 17, 18; ix. 13, 14; x. 10, 11.
See also Votary.
Dharmakṣetra: i. 1.
Discipline: see Austerity.
Disgust: for tradition, ii. 52.
Dishonour: as one of a pair, vi. 7,
and see Equality.
 dispensed by Kṛiṣṇa, x. 5.
Doer: see Worker.
Doubt: iv. 40; viii. 3; xvii. 28.
 dispelling of, iv. 41, 42; v. 25;
 vi. 39; xviii. 10, 73.
Egoism: makes Arjuna unwilling
to fight, xviii. 58, 59.
 a quality of devilish character,
 xvi. 18; xvii. 5.
 in action, xviii. 24.
 absence of, ii. 71; iii. 30; v. 8;
 xii. 13; xiii. 8; xviii. 17, 26,
 53.
See also Individuation.
Energy: see Strands.
Equality: of pleasure and pain, ii.
 15, 38; xii. 13, 18; xiv. 24.
 of gain and loss, ii. 38.
 of victory and defeat, ii. 38.
 of success and failure, ii. 48; iv.
 22; xviii. 26.
 of honour and dishonour, xii. 18;
 xiv. 25.
 of cold and heat, xii. 18.
 of blame and praise, xii. 19;
 xiv. 24.
 of Brāhmaṇa, cow, &c., v. 18, 19.
 of friend, enemy, &c., vi. 9; xii.
 18; xiv. 25.
 of earth, stones, gold, vi. 8; xiv.
 24.
 of all, vi. 29-33; xviii. 54.

- of all in Kṛiṣṇa's sight, ix. 29.
of the Absolute in all, v. 19.
of the Lord in all, xiii. 27, 28.
See also Balance.
- Experience: with knowledge, iii. 41; vi. 8; vii. 2; ix. 1; xviii. 42.
- Faith: men of, iii. 31; vi. 37; xii. 20; xviii. 71.
in devotion, vi. 47; xii. 2.
leads to knowledge, iv. 39.
Kṛiṣṇa secures, vii. 21.
in deities other than Kṛiṣṇa, vii. 21, 22; ix. 23.
accords with character, xvii. 3.
man is as object of, xvii. 3.
and the Strands, xvii. 2-4, 13, 17.
- Fathers: dependent on offerings, i. 42.
worshipped, ix. 25.
represented by Kṛiṣṇa as Aryaman, x. 29.
praise Kṛiṣṇa, xi. 22.
- Fear: of bodily trouble, xviii. 8.
as shameful, ii. 35.
as bondage, ii. 40.
in another's caste-duty, iii. 35.
dispensed by Kṛiṣṇa, x. 4.
caused by Kṛiṣṇa's Form, xi. 45.
and the Strands, xviii. 30, 35.
freedom from, ii. 56; iv. 10; v. 28; vi. 14; xi. 49; xii. 15.
- Fearlessness: dispensed by Kṛiṣṇa, x. 4.
a quality of divine character, xvi. 1.
and the Strands, xviii. 30.
- Field: xiii. 3, 18.
and its changes described, xiii. 5, 6.
as this body, xiii. 1.
knowledge of, xiii. 2.
knower of, xiii. 1, 2, 3, 26, 34.
Kṛiṣṇa as knower of, xiii. 2.
union of Field with knower of, xiii. 26.
illuminated by dweller in, xiii. 33.
knowledge of knower of, xiii. 2.
knowledge of difference between Field and knower of, xiii. 34.
- Fig-tree: as Kṛiṣṇa, x. 26.
as not-Self, xv. 1-3.
- Folly: of the followers of the Veda, ii. 41-44.
- of the calumnious, iii. 32.
of those who worship deities other than Kṛiṣṇa, vii. 23.
of those who identify Kṛiṣṇa with not-Self only, vii. 24-27.
of those who scorn Kṛiṣṇa in human form, ix. 11, 12.
not consistent with devotion, vii. 15.
leads to devilish nature, ix. 12.
obscures vision of the Lord in the body, xv. 10, 11.
thinks Self acts, xviii. 16.
and the rebirth of the Dark, xiv. 15.
and dire austerity, xvii. 6.
See also Ignorance, Delusion.
- Food: the life of beings, iii. 14.
produced by rain, iii. 14.
four kinds of, xv. 14.
moderation in, iv. 30; vi. 16; xviii. 52.
and the Strands, xvii. 7-10, 13
- Gods: *see* Heavenly Lords.
- Govinda: i. 32; ii. 9.
- Grace: of Kṛiṣṇa, xi. 1, 25, 31, 44, 45, 47; xviii. 56, 58, 73.
of the Lord, xviii. 62.
of Vyāsa, xviii. 75.
- Greed: i. 38; ii. 5.
born of Energy, xiv. 17; xviii. 27.
part of hell's triple gate, xvi. 21.
to be abandoned, xvi. 21, 22.
- Grief: and the Strands, xviii. 27, 35.
to be discarded, ii. 11, 25, 26, 27, 28, 30; xii. 17; xviii. 54, 66.
- Hari: xi. 9; xviii. 77.
- Harmlessness: xiii. 7; xvi. 2; xvii. 14.
dispensed by Kṛiṣṇa, x. 5.
exhibited in offerings, ix. 26.
- Hate: of sense-objects, iii. 34.
of devilish men for Kṛiṣṇa, xvi. 18, 19.
as a modification of not-Self, xiii. 6.
causes delusion, vii. 27.
freedom from, ii. 64; v. 3, 20; xi. 55; xii. 13, 17; xiv. 22; xvi. 3; xviii. 23, 51.

- subject to rebirth, vii. 23; viii. 16; ix. 21.
 not won by refusal to fight, ii. 2.
 won by Kṣatriyas who fight, ii. 32, 37.
 won by unsuccessful ascetics, vi. 41.
 won by worshippers of deities other than Kṛṣṇa, vii. 23; ix. 20, 21.
 won by the Pure, xiv. 14.
 won by hearers of the Gītā, xviii. 71.
 Heavenly Lords: and Kṛṣṇa, vii. 20-23; x. 2, 14; xi. 15, 21, 22, 52.
 and sacrifice, iii. 11, 12; iv. 12, 25; vii. 20-23; ix. 23-25; xvii. 4.
 nature of, ix. 13.
 estate of, xvi. 1-6.
 reverence to, xvii. 14.
 not free from the Strands, xviii. 40.
See also Kṛṣṇa, and the names of individual Heavenly Lords.
 Hell: i. 42, 44; xvi. 16, 21, 22.
 Honour: one of a pair, vi. 7, and *see* Equality.
 lost by not fighting, ii. 2, 33-36.
 dispensed by Kṛṣṇa, x. 5.
 Ignorance: father of doubt, iv. 42.
 destroyed by knowledge, v. 16.
 a quality of devilish men, xvi. 4, 7, 9, 16.
 and the Strands, xiv. 8, 16, 17.
See also Knowledge.
 Immortality: *see* Deathlessness.
 Inaction: of Self, ii. 19, 21; iii. 27; v. 13-15; xiii. 29, 31; xviii. 16, 17.
 of Kṛṣṇa, iv. 13, 14; ix. 9.
 and work, iv. 17, 18; v. 7-10.
 warning against, ii. 47; iii. 4, 8; vi. 1.
 impossibility of, iii. 5, 8, 33; xviii. 11.
 not known by devilish men, xvi. 7.
 perfection of, how won, xviii. 49.
 Incarnation: of Kṛṣṇa, iv. 5-8; ix. 11.
 method of, iv. 6.
 occasion of, iv. 7.
 purpose of, iv. 8.
 periodicity of, iv. 5, 8.
 scorned by fools, ix. 11.
 Individuation: part of not-Self, vii. 4; xiii. 5.
 causes idea of Self's agency, iii. 27.
See also Egoism.
 Intellect: *see* Reason.
 Kapila: x. 26.
 Knowledge: described, xiii. 7-11.
 importance of, iv. 40; xviii. 50.
 man of, iii. 39; iv. 34; vi. 46; vii. 16, 17-19.
 of the Absolute, v. 20; vii. 29; viii. 24; xiii. 12, 17.
 of the Person and not-Self, xiii. 23.
 of the embodied Lord, xv. 10, 11.
 of Self, ii. 25; v. 26.
 of body and Self, ii. 16.
 of Vāsudeva as all, vii. 19.
 of Kṛṣṇa, vii. 1, 3, 26, 30; viii. 2; ix. 13, 17; x. 3, 17; xi. 18, 31, 38; xv. 15, 18, 19; xviii. 55.
 of Kṛṣṇa's birth and work, iv. 9, 14; x. 7.
 of Kṛṣṇa's power, x. 7.
 of Essential Self, vii. 29; xiii. 11.
 of Essential Deity, vii. 30.
 of Essential Being, vii. 30.
 of Essential Sacrifice, vii. 30.
 of the Field, *see* Field.
 of not-Self, the seed-giver, and the Strands, xiv. 1.
 of the Veda, viii. 11; xv. 1.
 of sacrifice, iv. 24, 30, 32.
 of Strands and works, iii. 28.
 of unity, iv. 35; vi. 29-32.
 of the Fig-tree, xv. 1.
 of release from not-Self, xiii. 34.
 of work, vii. 29.
 of scripture, xvi. 24.
 of the two paths, viii. 27, 28.
 of truth, xiii. 11.
 as Sāṅkhyan method, iii. 3.
 as purifying, iv. 10, 38.
 as a means of release: *see* Liberation.
 as Kṛṣṇa, x. 38.
 and the Strands, xiv. 6, 9, 11, 17; xviii. 19-22.
 hindrances to, iii. 39-41; v. 15; vii. 15, 20; xiv. 9.

- with experience, iii. 41; vi. 8;
vii. 2; ix. 1; xviii. 42.
with work, iv. 23.
with devotion, vii. 16-19.
with work and devotion, vii. 1,
17, 18; ix. 13, 14; x. 10, 11.
burns up work, iv. 19, 37, 41.
work completed in, iv. 33.
included in Control, vi. 46.
finality of, vii. 2.
devotion to, xvi. 1.
sacrifice of, iv. 33; ix. 15; xviii.
70.
removes delusion and ignorance,
iv. 35; v. 16; x. 3, 11.
delivers from sin, iv. 36; v. 17;
x. 3.
leads to peace, iv. 39.
like the sun, v. 16.
contentment with, vi. 8.
desire for, vi. 44; vii. 16.
possessed by Kṛṣṇa, vii. 26; x.
15; xi. 38; xv. 15.
dispensed by Kṛṣṇa, x. 4; xv.
15.
taught by Kṛṣṇa, xviii. 63.
royal, ix. 1-3.
better than constant practice,
xii. 12.
inferior to meditation, xii. 12.
an incitement to action, xviii.
18.
a Brāhmaṇa's duty, xviii. 42.
opposite of ignorance, xiii. 11.
won by faith and self-restraint,
iv. 39.
gained from men of knowledge,
iv. 34.
Kṛṣṇa: as charioteer, i. 14, 21, 24,
25.
as Arjuna's comrade, iv. 3.
as teacher, ii. 7; iii. 31, 32; iv.
1-3; xi. 1.
as object of calumny, iii. 32; ix.
11, 12.
as friend of all, v. 29; ix. 18.
as dispeller of doubt, vi. 39.
easy of access, viii. 14.
as guardian of eternal law, xi.
18.
as object of praise, xi. 21, 36, 43.
as object of reverence, xi. 31, 35,
36, 37, 39, 40, 41, 42, 44.
as object of joy and love, xi. 36.
as ground of deathlessness, xiv.
27.
as ground of everlasting right,
xiv. 27.
as ground of absolute pleasure,
xiv. 27.
as maker of Vedānta, xv. 15.
as enemy of devilish men, xvi.
19.
eternal, ii. 12; xi. 18.
unborn, iv. 6; x. 2, 3, 12.
immutable, iv. 6, 13; vii. 13, 24;
ix. 13, 18; xi. 4; xv. 17.
all-pervading, vi. 30, 31; ix. 4;
x. 12, 16; xi. 20, 38, 40.
supreme, vii. 7, 24; x. 12; xi.
37, 38, 43, 47.
unmanifest, ix. 4.
one and separate, ix. 15.
facing every way, ix. 15; x. 33;
xi. 11.
impartial, ix. 29.
boundless, x. 19, 40; xi. 11, 16,
19, 37, 38, 40, 47.
manifold, xi. 5, 10, 13, 16, 23.
various, xi. 5.
marvellous, xi. 6, 10, 11, 20, 22;
xviii. 77.
universal, xi. 7, 13, 15, 16, 46, 47.
awful, xi. 14, 20, 21, 23, 24, 25,
27, 31, 35, 36, 45, 49, 50.
incomprehensible, xi. 17, 42.
imperishable, xi. 18, 37, 42;
xviii. 73.
primal, xi. 31, 47.
transcendent, xv. 18.
unknown, vii. 24-26; ix. 24.
as object of knowledge, vii. 1, 3,
30; viii. 2; ix. 13, 17; x. 17;
xi. 18, 38, 54; xv. 15, 18.
knows all beings, vii. 26.
knows himself, x. 15.
as knower, xi. 38.
as knower of Field in all Fields,
xiii. 2.
knows the Veda, xv. 15.
and devotion; *see* Devotion,
Votary.
as saviour, xviii. 66, *and see*
Liberation.
and work, iii. 22-24; iv. 9, 13,
14; ix. 7-10; x. 7, 18; xi. 31,
32, *and see* Work.
an example to men, iii. 23; iv.
11.
affected by sacrifice, v. 29; ix.
24, 26.
affected by austerity, v. 29.

as supporter of universe, vii. 5, 7, ix. 5, 18; x. 32, 39; xv. 17.
 as origin of universe, vii. 6; ix. 5, 7-10, 13, 17, 18; x. 6, 8, 15, 32, 33, 34, 42; xi. 37.
 as dissolution of universe, vii. 6; ix. 7, 18; x. 32.
 as essential element in existences, vii. 8-11.
 as OM, vii. 8; ix. 17; x. 25.
 as life, vii. 9; xv. 7.
 as seed, vii. 10; ix. 18; x. 39.
 secures faith of worshippers of other deities, vii. 21.
 grants desires of worshippers of other deities, vii. 22.
 remembrance of, viii. 5, 7, 13, 14.
 as the offering, &c., ix. 16.
 as father, ix. 17; xi. 43; xiv. 3, 4.
 as mother, ix. 17.
 as grandsire, ix. 17.
 as great-grandsire, xi. 39.
 as purifier, ix. 17; x. 12.
 as the three Vedas, ix. 17.
 as witness, ix. 18.
 as dwelling-place, ix. 18; xi. 25, 37, 38, 45.
 as refuge, ix. 18; xviii. 66.
 as treasure-house, ix. 18; xi. 18, 38.
 as deathlessness, ix. 19.
 as death, ix. 19; x. 34; xi. 25-30, 32-34.
 as being and not-being, ix. 19; xi. 37.
 as dispenser of states, x. 4, 5; xv. 15.
 reveals himself, x. 13; xi. 4, 47.
 saints likened to nature of, xiv. 2.
 in sun, moon, and fire, xv. 12.
 glory of, x. 41; xi. 2, 12, 17, 19, 30, 41, 47.
 powers of, ix. 5; x. 7, 16, 18, 19-41; xi. 8; xviii. 75, 78.
 forms of, *xi passim*; xviii. 77.
 as All, vii. 19; xi. 40.
 and the Absolute, viii. 21; x. 12; xiv. 27.
 as Supreme Self, xv. 17.
 as Self in all, x. 20; xv. 15; xvi. 18; xvii. 6.
 as Supreme Person, viii. 1; x. 12, 15; xi. 18, 38; xviii. 18.

incarnate; *see* Incarnation.
 as not-Self, iii. 30.
 as Lord of not-Self, iv. 6; ix. 5-10.
 higher nature of, vii. 5.
 eightfold lower nature of, vii. 4.
 as Lord of the universe, ix. 19; x. 15.
 relation to Strands of, vii. 12, 13; xiv. 19.
 relation to beings of, iv. 35; vi. 30; ix. 4-6.
 as Lord of delusion, iv. 6; vii. 14, 25.
 Essential Being in, vii. 30.
 Lordship of, iv. 6; v. 29; ix. 11, 18; x. 3, 14, 15, 17; xi. 3, 4, 8, 9, 12, 15, 16, 20, 44, 50; xiv. 21; xv. 8-11, 17.
 Essential Deity in, vii. 30.
 as a Lord of Heaven, x. 12, 15; xi. *passim*.
 as Viṣṇu, x. 21; xi. 24, 30.
 as Hari, xi. 9; xviii. 77.
 as Soma, xv. 13.
 as Vaiśvānara Agni, xv. 14.
 as way or goal, vii. 18; ix. 18.
 Essential Sacrifice in, vii. 30.
 in body as Essential Sacrifice, viii. 4.
 Kurukṣetra: i. 1.
 Liberality: *see* Almsgiving.
 Liberation: as coming to the Absolute, iv. 24, 31, 32; v. 18; viii. 24; xiii. 30; xviii. 50.
 as becoming the Absolute, v. 24; vi. 27; xviii. 54.
 as fitness for the Absolute's being, xiv. 26; xviii. 53.
 as abiding in the Absolute, v. 19, 20.
 as contact with the Absolute, vi. 28.
 as the calm of the Absolute, ii. 72; v. 24, 25, 26; vi. 15.
 as the Highest, iii. 19; xiii. 34.
 as going to the Person, viii. 8-10, 22; xv. 4.
 as the Word, viii. 11-13.
 as winning, or coming to, Kṛiṣṇa, iv. 9; vii. 23; viii. 7, 15, 16; ix. 3, 25, 28, 34; x. 10; xi. 54, 55; xii. 4, 9; xvi. 20; xviii. 55, 65, 68.

- as fitness for, or entering, Kṛṣṇa's being, iv. 10; viii. 5; xiii. 18; xiv. 19.
- as the highest abode of Kṛṣṇa, viii. 21; xv. 6.
- as peace in Kṛṣṇa, vi. 15.
- as highest perfection, viii. 15; xiv. 1.
- as highest way or goal, vi. 45; viii. 13, 21; ix. 32; xiii. 28; xvi. 22, 23.
- as highest bliss, v. 2; vi. 28.
- as peace, iv. 39; v. 12, 29; vi. 15; ix. 31; xii. 12; xviii. 62.
- as deathlessness, ii. 15; xiii. 12; xiv. 18, 27.
- as passing beyond death, xiii. 25.
- as release from ill, ix. 1.
- as conquering birth, v. 19.
- as an eternal, immutable abode, viii. 28; xv. 5; xviii. 56, 62.
- as a place whence there is no return, v. 17; viii. 21; xiii. 23; xiv. 2; xv. 4, 6.
- as the region where no sickness is, ii. 51.
- won by knowledge, iv. 9, 24, 32, 39; v. 19, 29; viii. 28; ix. 1; xiii. 12, 18, 23, 28, 30, 34; xiv. 1, 2, 19; xviii. 55.
- won by right work, iii. 19; v. 6, 12; xii. 12; xv. 3-6.
- won equally by right work and true renunciation, v. 2.
- won by devotion, viii. 22; ix. 28.
- won by control and disregard of pairs, ii. 15, 40, 51; v. 28; vi. 15.
- won by grace, xviii. 56, 62.
- won by hearing, xiii. 25.
- won by men of divine character, xvi. 5.
- known by Pure reason, xviii. 30.
- aimed at, iv. 15; v. 28; vii. 29; viii. 11; xvii. 25.
- Life: as Kṛṣṇa in all, vii. 9.
- as Kṛṣṇa's higher nature, vii. 5; xv. 7.
- eternal, xv. 7.
- Lord: as the Highest Person, xv. 17.
- established in self, xv. 11; xviii. 61.
- alike in all, xiii. 27, 28.
- acquires a body, &c., xv. 8-10.
- imperishable, xiii. 27.
- immutable, xv. 17.
- denied by devilish men, xvi. 8.
- controls beings by power of delusion, xviii. 61.
- as place of refuge, xviii. 62.
- grace of, xviii. 62.
- See also* Kṛṣṇa.
- Lords of Heaven: *see* Heavenly Lords.
- Love: for sense-objects, iii. 34.
- and Kṛṣṇa, vii. 11.
- causes delusion, vii. 27.
- freedom from, ii. 56, 57, 64; iv. 10; v. 20; xiii. 9; xviii. 23, 51.
- Manifestation: and the unmanifest state, ii. 28; vii. 24; viii. 17-19; ix. 7-10.
- of Kṛṣṇa, vii. 24; x. 14.
- Manu: iv. 1; x. 6.
- Marut: x. 21; xi. 6, 22.
- Memory: of Kṛṣṇa at all times, viii. 7, 14.
- as Kṛṣṇa, x. 34.
- from Kṛṣṇa, xv. 15.
- of certain beings at the hour of death, viii. 5-14.
- wreck of, ii. 63.
- regained by Arjuna, xviii. 73.
- Metempsychosis: *see* Rebirth.
- Method: of constant practice, viii. 8; xii. 9, *and see* Constant Practice.
- of self-restraint, iv. 27, *and see* Self-restraint.
- of work, iii. 3, 7; v. 2; xiii. 24, *and see* Work.
- of knowledge, iii. 3; xvi. 1, *and see* Knowledge.
- of reason or discernment, ii. 49-51; iii. 1; x. 10; xviii. 57, *and see* Reason.
- of devotion, xiv. 26, *and see* Devotion.
- of Sāṅkhya, xiii. 24, *and see* Sāṅkhya.
- See also* Control.
- Mind: part of not-Self, vii. 4; xiii. 5.
- part of basis of desire and wrath, iii. 40.
- lower than reason, iii. 42.
- a means of work, v. 11; xviii. 15.

- as Kṛiṣṇa, x. 22.
 and desire, ii. 55.
 and the senses, ii. 60, 67; iii. 7, 42; vi. 24.
 and Self, vi. 25, 26; xv. 7.
 and sense-objects, iii. 6.
 and the Lord, xv. 8, 9.
 Great Seers born of, x. 6.
 renunciation of works with, v. 13.
 fickleness of, vi. 33-35.
 unwavering at death, viii. 10.
 serenity of, ii. 56, 65; vi. 27.
 to be fixed in knowledge, iv. 23.
 austerity of, xvii. 16.
 to be attached to Kṛiṣṇa, vii. 1; viii. 7; ix. 13; xii. 2, 8, 14.
 to be confined in the heart, viii. 12.
 restraint of, v. 26, 28; vi. 14, 15, 25, 26, 35, 36; xviii. 33, 52.
 Moderation: in food, iv. 30; vi. 16; xviii. 52.
 in sleep, vi. 16, 17.
 in action, vi. 17.
 Mortification: *see* Austerity.
- Nature: *see* Not-Self.
 Night: of the saint, ii. 69.
 inauspicious time for death, viii. 25.
 knowers of day and, viii. 17.
 Brahmā's day and, viii. 17-19.
 Not-Being: *see* Being and Not-Being.
 Not-Self: identified with the Absolute, v. 10; xiv. 3, 4.
 identified with Kṛiṣṇa, iii. 30.
 transcended by Kṛiṣṇa, xv. 18.
 as Kṛiṣṇa's lower nature, vii. 4.
 and the Person, xiii. 19-23, 34.
 as perishable Person, xv. 16.
 as the Fig-tree, xv. 1-3.
 and the Strands, iii. 5, 27, 29; xiii. 19, 21, 23; xiv. 5; xviii. 40.
 as individual nature, vii. 20; xvii. 2; xviii. 41-44, 47, 48, 60.
 causes work, iii. 15; v. 14; xiii. 20, 29; xviii. 13-15.
 proceeds from the imperishable, iii. 15.
 action according to, iii. 33.
 cause of beings, xiii. 34.
 senses rest in, xv. 7.
- governed by and belonging to, iv. 6; ix. 7-10.
 divided fivefold, xviii. 14.
 constrains Arjuna to fight, xviii. 59, 60.
 unmanifest, vii. 24; viii. 20-22; xiii. 5.
 without beginning, xiii. 19.
- OM: as Kṛiṣṇa, vii. 8; ix. 17; x. 25.
 with TAT SAT, xvii. 23-28.
 to be repeated, viii. 13.
- Pain: and pleasure, ii. 14, 15, 38, 56; v. 22; vi. 7, 32; xii. 13, 18; xiv. 24; xv. 5.
 a modification of not-Self, xiii. 6.
 a state dispensed by Kṛiṣṇa, x. 4.
 and the Person, xiii. 20.
 and the Strands, xiv. 16; xvii. 9.
 of ill-repute, ii. 36.
 a faulty state, xiii. 8.
 caused by rebirth, viii. 15.
 conquest of, ii. 65; vi. 22.
 release from, xiv. 20; xviii. 36.
 Pairs: how caused, ii. 14.
 cause delusion, vii. 27, 28.
 freedom from, ii. 45; iv. 22; v. 3; vii. 28; xv. 5.
See also Equality.
- Peace, not for the unreflecting, ii. 66.
 no pleasure without, ii. 66.
 absence of desire leads to, ii. 70, 71.
 absence of egoism leads to, ii. 71.
 self-conquest leads to, vi. 7.
 of the released, xviii. 53, *and see* Liberation.
- Perfection: not attained by renunciation, iii. 4.
 not gained by neglect of scripture, xvi. 23.
 gained through work, iii. 20; xii. 10.
 gained by devotion to duty, xviii. 45, 46.
 of worklessness, xviii. 49.
 as leading on to the Absolute, xviii. 50-53.
 striving for, vi. 43; vii. 3.

- winning, iii. 20 ; vi. 45 ; xii. 10 ; xviii. 45, 46, 49.
 claimed by devilish men, xvi. 14.
 Period : ix. 7.
 Person : description of, viii. 9.
 as Kṛiṣṇa, viii. 1 ; x. 12, 15 ; xi. 3, 18, 38 ; xv. 18, 19.
 as Lord, xiii. 22 ; xv. 17.
 as Highest Self, xiii. 22 ; xv. 17.
 as Essential Deity, viii. 4.
 perishable, imperishable, and highest, xv. 16-19.
 as supporter of the world, xv. 17.
 as embodied spectator, xiii. 22.
 as source of the ancient energy, xv. 4.
 going to the Supreme Celestial, viii. 8-10 ; xv. 4.
 identified with the higher unmanifest, viii. 22.
 to be won by undivided devotion, viii. 22.
 as resting-place of beings, viii. 22.
 divine, x. 12.
 all-pervading, viii. 22.
 eternal, x. 12 ; xi. 18 ; xiii. 19 ; xv. 4.
 cause of experience of pleasure and pain, xiii. 20.
 relation between not-Self and, xiii. 19-23.
 attachment to the Strands causes rebirth of, xiii. 21.
 release won by knowledge of not-Self and, xiii. 23.
 Pleasure : and pain, ii. 14, 15, 38, 56 ; v. 22 ; vi. 7, 32 ; xii. 13, 18 ; xiv. 24 ; xv. 5.
 worldly, i. 32, 33, 36, 45 ; ii. 5, 43, 44 ; v. 22 ; ix. 33.
 sublime, ii. 66 ; iv. 40 ; v. 21, 23 ; vi. 21-23, 27, 28 ; xiv. 27 ; xvi. 23.
 in Self alone, iii. 17 ; v. 21, 24.
 in the good of all, v. 25.
 a modification of not-Self, xiii. 6.
 a state dispensed by Kṛiṣṇa, x. 4.
 and the Person, xiii. 20.
 and the Strands, xiv. 6, 9 ; xviii. 36-39.
 Prajāpati : iii. 10 ; xi. 39.
 Purity : *see* Strands.
 Rāma : x. 31.
 Reason : part of not-Self, vii. 4 ; xiii. 5.
 higher than mind, iii. 42.
 lower than Self, iii. 42, 43.
 and the Strands, xviii. 29-32.
 fixed on Kṛiṣṇa, viii. 7 ; xii. 8, 14.
 and self-control, ii. 65 ; v. 28.
 ruin of, ii. 63.
 to pass beyond delusion, ii. 52.
 part of basis of desire and wrath, iii. 40.
 a means of work, v. 11.
 grasps true pleasure, vi. 21.
 untainted, xviii. 17, 49.
 serenity of, xviii. 37.
 made one with the Absolute, v. 17.
 Rebirth : ii. 13, 22 ; iv. 5 ; vi. 41-45 ; viii. 15, 16 ; ix. 3, 21, 24.
 cause of, xiii. 21.
 continual, xvi. 19, 20.
 according to time of death, viii. 23-26.
 and the Strands, xiv. 14, 15, 18.
 conquered ; *see* Liberation.
 Release : *see* Liberation.
 Renunciation : perfection not attained by complete, iii. 4.
 of possessions, &c., ii. 45 ; iv. 21, vi. 10 ; xii. 19 ; xviii. 53.
 (of fruit) leads to perfection, xviii. 49.
 of (fruit of) work, iv. 41 ; v. 13 ; xviii. 2, 12.
 of works on Kṛiṣṇa, xii. 6.
 and practice, v. 2-13 ; vi. 1, 2, 4 ; ix. 28.
 and abandonment, xviii. 2-12, 48.
See also Abandonment.
 Righteousness : upheld by Kṛiṣṇa, iv. 7, 8 ; xi. 18 ; xiv. 27.
 and Kṛiṣṇa's doctrine, ix. 2.
 and types of reason, xviii. 31, 32.
 Rudra : x. 23 ; xi. 6, 22.
 Sacrifice : importance of, iii. 15 ; iv. 31.
 purpose of, iii. 10-13.
 leads to the Absolute, iv. 32.
 does not cause bondage, iii. 9 ; iv. 23.
 produces rain, iii. 14.
 sprung of work, iii. 14 ; iv. 32.

- created by Prajāpati, iii. 10.
 removes sin, iv. 30.
 purifies men, xviii. 5.
 not to be abandoned, xviii. 5.
 as the Absolute, iv. 24.
 as Kṛiṣṇa, ix. 16.
 Kṛiṣṇa in body as Essential, vii. 30; viii. 2, 4.
 as an offering to Kṛiṣṇa, ix. 27.
 affects Kṛiṣṇa, v. 29; ix. 24.
 ineffective for vision of Kṛiṣṇa's Form, xi. 48, 53.
 to Kṛiṣṇa, ix. 20, 23, 25, 34; xviii. 65, 70.
 to deities other than Kṛiṣṇa, iv. 12, 25; ix. 23.
 various kinds of, iv. 25-30.
 of knowledge, iv. 33; ix. 15, xviii. 70.
 of muttered prayer, x. 25.
 knowers of, iv. 30.
 life as, ix. 27.
 and its fruit, iv. 12; viii. 28.
 and divine character, xvi. 1.
 and devilish men, xvi. 15, 17.
 and OM TAT SAT, xvii. 23-28.
 and the Strands, xvii. 4, 7, 10, 11-13.
 Śāṅkhya: x. 23.
 Sāṅkhya: ii. 39; iii. 3; xviii. 13.
 one with Yoga, v. 4, 5.
 leads to vision of Self, xiii. 24.
 Scripture: and austerity, xvii. 5, 6.
 and sacrifice, xvii. 11, 13.
 and good works, xvii. 24.
 not to be forsaken, xvi. 23, 24.
 Seed: as Kṛiṣṇa, vii. 10; ix. 18; x. 39.
 Self: true being, ii. 16.
 one with the Absolute, v. 17.
 as Kṛiṣṇa, x. 20.
 Essential, iii. 30; vii. 29; viii. 1, 3; x. 32; xi. 1; xiii. 11; xv. 5.
 highest, xiii. 22, 24, 25, 31, 32.
 one in all, v. 7; vi. 29, 32.
 higher than reason, iii. 42, 43.
 all-inclusive, iv. 35; vi. 29.
 unaffected, ii. 23, 24; v. 21; xiii. 31, 32.
 unmanifest, ii. 25.
 incomprehensible, ii. 18, 25, 29.
 all-pervading, ii. 17, 24; v. 15; xiii. 32.
 immutable, ii. 17, 21, 24, 25; xiii. 31; xiv. 5.
 indestructible, ii. 17, 18, 19, 20, 21, 30.
 without beginning, xiii. 31.
 without Strands, xiii. 31.
 embodied, ii. 11-25, 30, 59; iii. 40; v. 13; xiii. 31, 32; xiv. 5, 7, 8, 20; xvii. 2.
 distinguished from body, ii. 11-25.
 not agent, ii. 19, 21; iii. 27; v. 13-15; xiii. 29, 31; xviii. 16, 17.
 satisfaction in, ii. 55; iii. 17; v. 21, 24; vi. 20.
 knowledge of, ii. 16, 25; v. 16, 26; vi. 20; vii. 29; xviii. 1; xiii. 11, 24, 25.
 contemplates the Highest, vi. 7.
 object of contemplation, iii. 30; xv. 5.
 controls mind, vi. 26.
 thought resting on, vi. 18.
 mind abiding in, vi. 25.
 deluded by egoism, iii. 27.
 deluded by desire and wrath, iii. 40.
 and self, iii. 43; vi. 5, 6; xiii. 28.
 See also Transmigration, Person, Field, Life, Lord, Kṛiṣṇa.
 Self-restraint: ii. 45, 61, 64, 66; iii. 34; iv. 21, 41; v. 7, 25, 26, 28; vi. 6-8, 10, 12, 14, 15, 18-20, 24, 26; viii. 2, 8, 11; xii. 11, 14; xiii. 7; xvi. 1; xvii. 16; xviii. 49, 51, 52.
 as sacrificial fire, iv. 26, 27.
 dispensed by Kṛiṣṇa, x. 4.
 a Brāhmaṇa's duty, xviii. 42.
 See also Self, Senses, Mind, Desire, Control.
 Senses: and their objects, ii. 58-63; iv. 26; v. 9; xviii. 38, 51.
 and the Absolute, xiii. 14.
 and the Lord, xv. 7-9.
 and the Strands, xviii. 33, 38.
 part of not Self, xiii. 5.
 a means of work, v. 11.
 lower than mind, iii. 42.
 cannot grasp true pleasure, vi. 21.
 influence of, ii. 60, 62, 67; iii. 6, 40.
 satisfaction of, iii. 16.
 control of, ii. 14, 15, 58-68; iii. 7, 41; iv. 26, 27, 39; v. 28; vi. 4, 12, 24; viii. 12; xii. 4; xiii. 8; xviii. 33, 51.

Sense-objects : and the senses ; *see* Senses.
 abandonment of ; *see* Senses, control of.
 part of not-Self, xiii. 5.
 impermanent contact of, ii. 14.
 frequented by the Lord, xv. 9.
 love or hate towards, iii. 34.
 as the Fig-tree's shoots, xv. 2.
 Sin : cause of, iii. 37-40 ; xviii. 15.
 not in right work, iv. 21 ; v. 10.
 not committed by Self, v. 15.
 avoided by doing caste-duty, xviii. 47.
 discarded together with good, ii. 50 ; xii. 17.
 of fighting kinsmen, i. 36, 45.
 of not fighting, ii. 33, 38.
 of destruction of family, i. 38, 39, 43.
 of treachery, i. 38.
 of eating without sacrifice, iii. 12, 13, 16.
 conquest of, iii. 41-43.
 removed by knowledge, iv. 36 ; v. 17 ; x. 3.
 removed by devotion, ix. 31 ; xviii. 66.
 release from, iii. 13 ; iv. 30, 36 ; v. 17, 25 ; vi. 27, 28, 45 ; vii. 28 ; ix. 20, 31 ; x. 3 ; xviii. 66.
 Sinner : destruction of, iv. 8.
 held equal with the good, vi. 9.
 not Kṛiṣṇa's votary, vii. 15.
 accounted good if votary, ix. 30.
 Skanda : x. 24.
 Soma : drinkers of, ix. 20.
 as Kṛiṣṇa, xv. 13.
 Sorrow : *see* Grief.
 Strands : sole agents, iii. 27-29 ; xiv. 19, 23.
 compel all to work, iii. 5.
 affect all beings, xviii. 40.
 province of the Vedas, ii. 45.
 distribution of, iii. 28 ; iv. 13.
 experienced by the Person, xiii. 21.
 influence of, xiv. 5-18.
 delude men, iii. 29 ; vii. 13, 14.
 attachment to, xiii. 21.
 nature and origin of, xiv. 6-8.
 desire and wrath caused by
 Energy among, iii. 37.
 from Kṛiṣṇa, vii. 12-14.
 in Kṛiṣṇa, vii. 12.
 Kṛiṣṇa not in, vii. 12.

Kṛiṣṇa higher than, vii. 13 ; xiv. 19.
 and the Absolute, xiii. 14.
 and the Lord, xv. 10.
 and not-Self, iii. 5, 27, 29 ; xiii. 19, 23 ; xiv. 5 ; xviii. 40.
 and the Fig-tree, xv. 2.
 and knowledge, xviii. 19-22.
 and work, xviii. 19, 23-25.
 and faith, xvii. 2-4.
 and sacrifice, xvii. 4, 7, 11-13.
 and almsgiving, xvii. 7, 20-22.
 and austerity, xvii. 7, 17-19.
 and abandonment, xviii. 4, 7-9.
 and reason, xviii. 29-32.
 and the doer, xviii. 19, 26-28.
 and constancy, xviii. 29, 33-35.
 and caste-duties, xviii. 41-44.
 and pleasure, xviii. 36-39.
 and food, xvii. 7-10.
 freedom from, ii. 45 ; xiii. 31 ; xiv. 20, 21-26.

Tradition : *see* Veda.

Transmigration : *see* Rebirth.

Truth : of speech, xvii. 15.

eternal, ii. 45.
 vision of, iv. 34 ; v. 8 ; xiii. 11.
 abiding in, ii. 45 ; vi. 21.
 dispensed by Kṛiṣṇa, x. 4.
 a quality of divine character, xvi. 2.
 not found in devilish men, xvi. 7, 10.
 universe without, xvi. 8.

Uncontrolled : no reason in, ii. 66.

no reflection in, ii. 66.
 bondage of, v. 12.
 Dark workers as, xviii. 28.
 cannot win true renunciation, v. 6.

Unmanifest : and the manifest

state, ii. 28 ; vii. 24 ; viii. 17-19 ; ix. 7-10.
 not-Self, vii. 24 ; xiii. 5.
 higher and lower, viii. 20-22.
 Absolute, xii. 1, 3, 5.
 Kṛiṣṇa, ix. 4.
 Self, ii. 25.

Varuṇa : x. 29 ; xi. 39.

Vāsava : x. 22.

Vasu : x. 23 ; xi. 6, 22.

- Vāsudeva: vii. 19, x. 37; xi. 50; xviii. 74.
 Vāyu: xi. 39.
 Veda: as Kṛiṣṇa, ix. 17; x. 22.
 known by Kṛiṣṇa, xv. 15.
 effective for knowledge of Kṛiṣṇa, xv. 15, 18.
 not effective for knowledge of Kṛiṣṇa's Form, xi. 48, 53.
 work according to, ii. 40-46; ix. 20, 21.
 compared to a tank, ii. 46.
 tradition, ii. 52, 53.
 transcended by the ascetic, vi. 44; vii. 28.
 OM in, vii. 8.
 knowers of, viii. 11; ix. 20, 21; xv. 1.
 ordained by OM TAT SAT, xvii. 23.
 and the Strands, ii. 45.
 and the Fig-tree, xv. 1.
 Vedānta: made by Kṛiṣṇa, xv. 15.
 Viṣṇu: x. 21; xi. 24, 30.
 Viteśa: x. 23.
 Vivasvat: iv. 1, 4.
 Votary: description of, xii. 13-20.
 relation to Kṛiṣṇa of, vi. 30; ix. 22, 31; xii. 13-20.
 abides in Kṛiṣṇa, vi. 31; vii. 19; ix. 29; xii. 8.
 Kṛiṣṇa abides in, ix. 29; x. 11.
 comes to Kṛiṣṇa; *see* Liberation.
 glorifies Kṛiṣṇa, ix. 14; x. 8.
 reverences Kṛiṣṇa, ix. 14, 34; xviii. 65.
 Kṛiṣṇa easy of access to, viii. 14.
 Kṛiṣṇa's grace to, iv. 11; xi. 1, 25, 31, 44, 45, 47; xviii. 56, 58, 73.
 sacrifices to Kṛiṣṇa, ix. 34; xviii. 65.
 takes refuge in Kṛiṣṇa, xviii. 66.
 Arjuna as, iv. 3.
 four types of, vii. 16.
 not evildoer, &c., vii. 15.
 simple offerings of, ix. 26.
 Vyāsa: x. 13, 37; xviii. 75.
 24; xiv. 25; xvii. 25; xviii. 2-12, 23, 66.
 bondage caused by, ii. 39, 43; iii. 9, 31; iv. 14, 15, 22, 23, 41; v. 3; ix. 28.
 with desire, ii. 43, 49; iii. 1, 10, 26; iv. 12; v. 12; vii. 22; ix. 21; xvii. 12; xviii. 2, 2¹, 27, 34.
 attachment to, iii. 29.
 five causes of, xviii. 13-15.
 threefold sum of, xviii. 18.
 incited by knowledge, &c., xviii. 18.
 no purpose in, iii. 17, 18, 22.
 right motives for, iii. 20-25; iv. 23.
 yoga as skill in, ii. 50.
 as method of ascetics, iii. 3, 7; vi. 1, 2.
 included in Control, vi. 46.
 with knowledge and devotion, vii. 1, 17, 18; ix. 13, 14; x. 10, 11.
 burnt up by knowledge, iv. 19, 37.
 completed in knowledge, iv. 33.
 as object of knowledge, vii. 29; viii. 1.
 cast off on Kṛiṣṇa, iii. 30; xii. 6; xviii. 57.
 laid on the Absolute, v. 10.
 as an offering to Kṛiṣṇa, ix. 27; xi. 55; xii. 10.
 and the Strands, iii. 27-29; v. 11; xiv. 9, 12, 13, 15, 16, 19; xviii. 19, 23-25, 30, 31.
 obligatory, iii. 8, 35.
 caused by not-Self, iii. 15, 27-29; v. 14; xiii. 20, 29.
 according to nature, iii. 33; xviii. 59, 60.
 for bodily necessities, iv. 21.
 to be controlled, vi. 17.
 imperfection of, xviii. 48.
 sacrifice born of, iii. 14.
 perfection reached by, iii. 20.
 of Kṛiṣṇa, iv. 9, 13, 14; ix. 7-10; x. 7, 18.
 bad, iv. 17.
 and renunciation, v. 2-13.
 leads to release; *see* Liberation.
 purifies self, v. 11:
 as means of higher Control, vi. 3.
 as creative force, viii. 3.
 and the Fig-tree, xv. 2.

Women: corruption of, i. 41.
 included as votaries, ix. 32.

Work: right method of, ii. 47-51;
 iii. 1, 7, 9, 19, 25; iv. 15-23, 41; v. 2-13; vi. 1, 2, 4, 24; vii. 1; ix. 28; xii. 11, 12, 16; xiii.

- not known by devilish men, xvi.
7.
- determined by scripture, xvi. 24.
- sat, xvii. 26, 27.
- asat, xvii. 28.
- See also Caste-duty.
- Worker: and the Strands; xviii.
19, 26-28.
- See also Work.
- Worklessness: ~~see~~ Inaction.
- Wrath: caused by desire, ii. 62.
born of Energy, iii. 37
- cause of delusion, ii. 63.
- cause of sin, iii. 37-40.
- obscures knowledge, iii. 40.
- a quality of devilish character,
xvi. 4, 12, 18.
- part of hell's triple gate, xvi. 21.
- freedom from, ii. 56; iv. 10; v.
23, 26, 28; xvi. 2, 21, 22; xviii.
53.
- Yama: x. 29; xi. 39.